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LEND A HAND.

A RECORD OF PROGRESS.

Vol. XIII. JULY, 1894. No. 1.

The meetings on Organized Charity at the Conference in Nashville were of especial interest this year, tested as the system has been in nearly, if not all, our large cities during the past winter.

Dr. Walk of Philadelphia, opened the meeting by presenting the report of the committee.

The success of the system depended, he thought, on five essentials, investigation, registration, co-operation, adequate relief, and permanency of work. A person who investigates is the physician called to find the cause of illness before prescribing, and expert agents are needed in this condition as well as in that of bodily illness. Registration is for private use and not public, and is of the utmost assistance in co-operation. Adequate relief is better than the small doles which do not place the recipient above the need of begging, and the friend who finds work, which is permanent, renders the greatest service of all. The business of relief is better than playing at it, and like all business, should have a system.

Delegates from several large cities told how the distress of the last winter had been met and relieved. We publish in full Mr. Fowler's admirable paper on the Emergency Work in Boston.

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Chairman Walk spoke of the distress in the mill workers' district in Philadelphia. Pauperism was increased by the indiscriminate giving of workingmen's aid societies. An organized effort gave better results. Philadelphia had a permanent committee of relief, which acted in such cases as the Charleston earthquake, Johnstown flood and Russian famine. They had never worked in Philadelphia, but had $25,000 in the treasury and were entrusted with the fund. They appointed representatives from several other societies on their committee, and after expending the $25,000 issued two appeals which brought in $58,000 and $53,000 respectively. From this fund 13,000 families and 6,700 individuals were relieved, besides many thousands of men and women being furnished with work. This money was principally used for the unemployed and not the permanently poor.

Mr. Ayres spoke of the work in Cincinnati, which had a fine co-operative system, and told at some length the success of organized charities in Covington, Ky. They had $9,000 given them to extend relief. Numerous industries were started for men, chopping kindling, making mops, quarrying stone, and wrecking condemned buildings. The last two proved profitable investments, netting handsome returns besides furnishing employment. The organization had $115,000 and used it. With a population one-fourth of that of New York, only one-twentieth the amount had been expended. Notwithstanding the suffering, he felt that the "hard times" held a blessing too and that men were brought closer together than ever before.

Mr. Almy of Buffalo, emphasized registration. Nearly every charitable society used the records of the Charity Organization in their distribution of aid, and he stated that two per cent. only, of those aided in that city, applied more than once for assistance.

It was learned from the report of Mr. Brackett of Baltimore, that early in the autumn a conference of the officers of the principal charitable societies was held to discuss the

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probable situation of the coming winter; how wise charity should be encouraged and indiscriminate giving be discouraged. The leading business men became interested and joined the conference. The result of these meetings was the statement that opportunity for work was the remedy for the disease, and would be the highest form of helpfulness. The work test was so thoroughly applied that the city was rid of beggars and parasites. Stone yards were opened; other work started and for four months no homeless man had to beg for food or lodging on the streets of Baltimore. Mr. Brackett believed from his study of the conditions last winter, that relief by work on any general scale should be for times of emergency only, when able-bodied persons without it would be forced to suffer greatly or to receive alms.

The form of work should interfere little with existing industries.

The work should be real work, managed as nearly as possible as strictly as private work is managed. But the pay should be less than current wages and only enough work should be given to prevent absolute need. There should be thorough knowledge of the applicants.

Those given work should chiefly be heads of families, especially those who have not been obliged before, or often before, to apply for aid from others.

And they should, as a rule, be real residents to avoid attracting persons from out of town. Work should not be given to those who, if they were provident, doing all they could to help themselves, could by saving and by credit tide over special times of need. And, therefore, work should be given with the greatest care only to ordinary unskilled laborers. There should be strict supervision over the work done. We should aim to maintain in each community a labor bureau to secure work for men, in the country especially, where there is often considerable demand for farm labor. Such labor is normal.

Mr. Charles D. Kellogg read a report on the distress in New York. Some of the organizations did good work and

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some did not. Exaggerated ideas of the amount of suffering were common. A police census showed 53,000 men out of work and in need—not so bad as many thought, but a terrible situation just the same. Many were habitually out of work in winter. About 40,000 residents were out of work owing to the depression, and about 20,000 migratory cases, making 60,000 dependent on the city. Pawnbrokers were busy, and over $2,000,000 was withdrawn from a single savings bank. Labor demands justice, not charity, and this feeling kept over 9,000 families out of work who rfeused assistance. There was too much truth in the belief that charity was a concession by wealth to try and content labor with debasing poverty. The best systems provided work for the unemployed. The legislature authorized the park commissioners to expend $1,000,000 on improvements, but much of this was wickedly diverted from its channel. New York had over common years, $2,414,000 for charity. The number reached could not be conjectured. But two cases of starvation were reported and all applicants for aid were relieved. The newspaper funds were the worst managed of all, the deserving being driven off by the methods adopted. Politics tainted every dollar it touched. The sale of goods at too low prices, though well intended, drove many small stores into bankruptcy. The total result, however, was encouraging.

The report from St. Paul, Minn., was given by Mr. James F. Jackson. The principles of associated charities: investigation, registration, and co-operation, were adopted in 1892, and the good results had been wonderful. There were 5,300 families registered, only those being registered who applied for alms. The exigencies of the past year had brought forward many new elements. Public and private funds supplied work for the unemployed. The work test had grown in favor. St. Paul had no soup kitchens, no free bread.

Mr. Truesdale of Chicago said that the report from New York showed experiences and results similar to those of

Chicago during the past winter. Organized work in Memphis had been so successful in dealing with the problem that Little Rock, Ark., was inspired to fall into that line of action for the future.

Other papers on the same subject were not read for lack of time. Our readers interested in this branch of charity will find them printed in the proceedings, shortly to be published. The conclusion to be drawn in all cases, is that trained workers in charity, like skilled workmen in any line of business, have an immense advantage, particularly in emergencies like those of the winter, over those persons who, with a sincere desire to better the condition of the poor, follow only the dictates of a kind heart, and have not the wisdom of training which must always accompany it, if the results are to be satisfactory and permanent.

EMERGENCY WORK IN BOSTON DURING THE WINTER OF 1893-4.*

Early in November in consultation with some of the officers of the largest relief-giving societies, the Directors of the Associated Charities prepared an appeal, which was also signed by us and seventeen of the principal relief-giving societies of the city, published in nearly all of the newspapers, and widely distributed as a circular. This was headed "How to Relieve Distress Among the Poor this Winter." It deprecated the establishment of new agencies of relief, and urged the public to contribute more liberally than ever before to the organized and existing charities, and to give both money and personal service.

This circular was productive of much good, and had its advice been heeded and funds and helpers been forth coming, the emergency would have been more satisfactorily met.

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* A paper by Wm. P. Fowler, presented at the National Conference of Charities and Corrections at Nashville, May, 1894.

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Without doubt many of the evils resulting from the unusual amount of relief given out this winter would have been averted.

Unfortunately, the community was not yet ready to put the whole burden of caring for the poor and the unemployed, where it properly belonged. Instead of employing the regular troops to meet the enemy in the hour of peril, it was thought best to call for volunteers and rely upon their inexperience and zeal. A public meeting was held at the call of the Mayor, and a Relief Committee was organized which raised and expended in behalf of the unemployed, a little more than one hundred thousand dollars. The result was not as disastrous as might well have been expected, for these new agencies of relief were to a considerable extent under the charge of veterans in charity organization work. Investigation was deemed imperative, and many of our more active workers did effective service in determining the needs and merits of the recipients of the relief work.

The "Citizens' Relief Committee," as it was called, spent its entire energies and funds in supplying work to the unemployed. Nothing was paid out for coal, clothing or groceries. In emergencies applicants were referred to existing societies for needed relief. The work was of various kinds, suited so far as possible to the strength and capabilities of the people applying. Payment was made in cash, the men receiving $1.50 per day, or in some departments $1 for a half day of five hours; the women 80 cents per day. Men were put to work upon new streets, sewers, street and alley cleaning, and snow-shovelling. Towards the latter end of the winter many of the weaker sort worked at making rag carpets. The women were employed in knitting, making rag carpets, and crazy quilts. All men and women applying were carefully registered, and one or more visits were made to their homes, ordinarily before they were given work. The whole number of male applicants was 7,446, and the number of men given work was 5,200. The number of work cards issued was 13,021. The number of days'

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work done by the men was 38,664. The amount of wages paid out to the men as relief was $53,196. The whole number of female applicants was about 5,000. The number of women given work was about 2,200. The number of days' work done by the women was 39,332. The amount of wages paid out to the women was $36,548. The registration began December 26, 1893, and ended March 13, 1894. A large staff of clerks and assistants were temporarily employed in registering the applications for relief, and investigating the truth of the applicants' statements, by visits to their homes and to past employers. Constant use was made by the Citizens' Relief Committee of the Associated Charities, thousands of cases being referred to us for reports and aid. And on the other hand the existing societies made great and constant use of the Citizens' Relief Committee.

The Overseers of the Poor as trustees of certain funds left to them by citizens from time to time for the benefit of the poor, established a trust fund wood-yard at their wharf, which remained open from the latter part of December until April 1st. This gave employment to 466 men in all. They worked eight hours per day for six days at a time at $1.25 per day, working in all 4172 days. 780 work cards were issued. The whole amount expended, including superintendent's salary of $199.50, was $5,414.81. The men were not enrolled as paupers.

During the winter the police were very active in distributing coal, groceries and other aid. Several of the police captains sent to us for investigation the names of people aided by them. Many hundreds of cases, new and old, were thus referred to us, and our work was greatly increased. A large proportion of the families aided by the police, were previously known to us, and many of them were considered undeserving of aid.

Several appeals were made in the newspapers by private individuals asking that contributions be sent to them in behalf of the poor. These appeals met a generous response, and thus new relief agencies were started. Where-

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ever possible, our society strove to guide the distribution of such relief into the right channels, and investigated all the applicants when asked to do so, thereby adding materially to our labors.

As soon as we realized the impending increase in our work, we did all we could to strengthen our conferences and add to the number of our volunteer visitors. In default of a reserve corps of paid workers, we resorted to every means possible to assist our agents in disposing of the mass of new business which crowded in upon them. Besides hiring what skilled helpers we could get, many of our more experienced volunteer visitors gave much of their time to the work, doing about everything which falls to the lot of the agent, investigating new families, writing letters and reports, running errands, looking up references, seeing relatives, and in every way lightening the agents' labors. The number of clerks in the registration office was more than doubled. There, and at all the district offices, work was kept up every day long after the office hours were over. Stenographers were employed at the central office and at most of the district conference offices, to assist the agents and daily committees.

The stenographers were employed:

1. To write letters from dictation.

2. To write from dictation the reports of investigation of new families, and additional information of any sort about old families, entering them directly on the cards.

3. To take notes of oral reports brought in by our visitors, and of what applicants said in the office. The stenographers soon became quite expert in securing the gist of the conversation of the visitors and applicants, and thus saved much time and effort on the part of the agent. Similar notes were taken at the conference meetings.

4. To do errands and make inquiries of employers and relatives, supplementing the agents' work.

The expense was about $40 per month for each stenographer.

In most of the districts the daily committee was reinforced by the regular attendance of one or more of the executive committee or visitors at the office for a portion of each day. New visitors were induced to offer themselves by newspaper and personal appeals, and the number of families placed in charge of the more experienced visitors was doubled and trebled.

More benevolent individuals (B. I's. as we call them), were enlisted by our conferences than ever before. All of the conferences report an increase in B. I. aid; in one case, ten-fold; and not one reports an inability to obtain all the aid needed. In several instances conferences report more aid offered than was used. The individuals giving money in this way, give to a particular family or families with whose circumstances they are kept familiar by the conference, and whenever possible by personal acquaintance.

During the five months, from the first of November to the end of March, the registration office received 37,561 reports, against 17,969 in the same months last year, and sent out 12,581 against 6,488. For the five months, ending March 31st, 1893, the District Conferences received 941 new families, none of which were recurrent cases. All were absolutely new to the society's records. For the five months ending March 31st, 1894, they received 2,681 or nearly three times as many. The increased expense of the winter amounted to about $2,500.

A much greater proportion of our families than ever before, made direct personal application to our offices, a fact greatly to be deplored. We prefer that our work come to us by letter or other reference rather than to have the applicants meet each other in our offices.

Reviewing the past winter with the desire to shape the future work of the Associated Charities so as to be ready to meet such crises more adequately and satisfactorily, there are two or three measures which it seems wise to adopt.

1. We feel that our serious mistake was in not having a larger body of trained investigators or agents ready

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to be called upon in an emergency like this, who would supplement the work of our agents, receiving proper compensation for their services. Hence it would be wise always to keep at least two persons in training as agents. The slight additional expense involved would prove money well invested.

2. Earnest endeavors should be made to increase the number of experienced volunteer visitors by urging more constant attendance upon the conference meetings, and by enlarging the number of the daily committee. Those of the visitors who have the necessary time and ability should be asked to make themselves thoroughly acquainted with the best modes of obtaining relief, and of investigating new cases.

3. There should be concerted effort to obtain the co-operation of the newspapers in our attempts to elevate the condition of the poor. Owing to the ignorance of our methods or the lack of proper sympathy with them on the part of the daily press, we fail to have the popular ear, and thus lose many opportunities of doing good. Unfortunately the columns of the newspapers were given up during a large portion of the early winter to long accounts of suffering and exaggerated reports of sore distress. These were coupled with frantic appeals for the establishment of new agencies of aid and relief; little consideration being given to the adequacy of existing societies. These appeals and the outcries of some of the socialist and labor agitators taken together, served to aggravate the evils they sought to cure; so that while most of the increase in applications for aid was due to the unprecedented hard times, quite a considerable portion was ascribable to agitation.

In conclusion it should be borne in mind that the problem of providing work in winter for those normally unemployed at that season, and also of selecting work that can be judiciously done in winters of exceptional depression, has not yet received adequate consideration. The results of this first year's attempt in that direction are yet to be ob-

served and weighed. With this exception no new methods of relief, or new sources of relief, were needed in Boston. No city in the world is so well provided with means of relief. Its charities, both public and private, are thoroughly organized and carefully administered. What was especially needed was more co-operation, more friendly visiting, more sinews of war. At the outset we felt that our line of action was to extend the old and well-tried methods, and the results have served to strengthen our belief. Better work would doubtless have been done had we had less to do, but it is our duty to enlarge our facilities for doing business rather than to curtail our activities. We stand before the community as ready to investigate and properly care for every applicant for aid, and should so arrange matters in the future as to be ready for any sudden influx of families, whatever the crisis that occasions it. This has always been our ideal, and even in the stress of last winter we endeavored to live up to it.

INTERNATIONAL LAW AND ORDER LEAGUE.

At the request of Charles C. Bonney, president of the World's Congress Auxiliary, Rev. Clarence Greeley, general agent of the International League, obtained speeches and letters for a Law and Order Congress, held August 9, 1894, at Chicago, under the department of the Government of Cities. In series Major Rumsey's address was published in the June number of LEND A HAND. The following contains the main points in the letter from the Secretary of the Connecticut league:

NEW HAVEN, Aug. 2, 1893.

DEAR DR. GREELEY:

Points in favor of the International League idea:

1. It is a directing force to organize state leagues in all states where there are none. There should be a league in every state in the Union, as well as a local league in every town in

each state. Such a bond of leagues would exert a tremendous moral influence. The trouble today is that the law-abiding sentiment of communities, and of the whole country as well, is not fully organized and ready for action, while the forces for evil are.

2. An International league is naturally of great help to state and local leagues in supplying them with information and advice. (Hardly an argument has been made or an experience cited by state or local leagues which may not be found in the speeches of Senator Evarts or others at the annual meetings of the International League.—Ed. of L. & O. Dept.) The International should be a distributing bureau for law enforcement literature. (For ten years the secretary of the International League has received requests for information in almost every mail.—Ed.)

3. The International League should keep a directory of reliable detectives. The difficulty at present is that there are but few absolutely reliable detectives who are willing to engage in law and order work. Those we do have soon become known, and their usefulness is impaired.

4. The assistance of the international to state leagues (referred to above). It gives moral support to the state leagues, as they in turn assist the local leagues morally. (The agent of the international has defended the Law and Order League in the leading New York papers, such as the *Outlook*, *Times*, *Tribune*, and *Sun*. The International was formed by delegates from the twenty-two leading city leagues. The present agent of the International has organized in several additional states.—Ed.) So the state league stands with all its strength at the back of every law enforcement society in the state.

The National [which became International at its annual meeting at Toronto] League is an absolute necessity to a complete law and order organization. We find the liquor power with its local, state, national or international organizations. We find political parties organized in the same way; and if we would keep abreast of the times, and exert

the influence we should, we must complete our organization, and march on in the name of law and order.

With best wishes, I am

Yours truly,

S. P. THRASHER,

Sec. and Gen. Mgr. of the Connecticut L. & O. League.

WOMAN SUFFRAGE AND LAW ENFORCEMENT.

BY REV. CLARENCE GREELEY.

Does woman suffrage in Kansas favor law enforcement? What is the fact? An editorial in the *Outlook* has stated that "many women imagine if they could vote saloons would be closed. They forget that it would also be necessary for them to elect district attorneys and judges."

The answer of the suffragists is that had the editor taken pains to ascertain the facts he would have found that the women in Kansas, *e. g.*, knew very well what their votes implied, and that while many imagine they can not close saloons, as a matter of fact they have closed them every year in Kansas, since 1887, when municipal suffrage was granted to the women of Kansas.

The women of Kansas ask that instead of theorizing in regard to the probabilities *a priori*, eastern editors consider the facts where woman suffrage has been actually tried. Article 6 of the Brooklyn protest affirms that the need of America is an improved quality of the vote. The claim is made by the suffragists that the woman vote has improved the quality, as demonstrated by the facts.

It is a common assertion that women do not want the ballot. The leading opponent of this extension of the elective franchise, says that in case women really want the ballot they should have it by all means. But he thinks they do

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not want it. It is claimed that in Kansas, however, fully half of the women vote, that even at the spring election of 1887, when they first had the opportunity, 30,000 women voted at the municipal elections, and that the number of women who vote is increasing.

The anti-suffragists in the east maintain that we have not here a question of abstract right, but of political policy. The suffragists insist that it is precisely for reasons of expediency that the polls should be open to women. They maintain that instead of theorizing in the air as to the evil effects of imposing the duty of voting on women, we should give heed to the alleged claim, that where it has been tried, women do not find the franchise burdensome or its exercise degrading, but the reverse—that it lifts burdens and develops and ennobles the mind. Their idea of "The Place of Woman in Municipal Reform" accords very well with that of Miss Mulford's article, of March 31, in the *Outlook*.

The women of Kansas think that they know by experience that woman suffrage would be an aid to law enforcement in general, because it has contributed decisively to the enforcement of prohibition in Kansas. It is urged that four-fifths of the women voting in Kansas vote for measures that will close the saloons, and if female indifference anywhere exists it is deplorable. It is said that a young man in Topeka, a present member of Congress, and with anti-prohibition sentiments, was an aspirant for the office of county attorney of Shawnee county, but he knew that the influence of women was nearly solid, and as candidate for the attorneyship, he pledged himself to them that he would enforce the prohibitory law.

It is maintained by the suffragists (and well understood by the saloon men) that the cause of law enforcement now suffers in Kansas from the lack of this proposed extension of the elective franchise. If the mayor were responsible—had the appointment of the police commissioners—(they are appointed by the governor), then the responsibility could be fixed on the mayor, now on no one. But it

would make against law enforcement if women could not vote for the mayor.

Even under the present system, the effect of the woman vote has been against lawlessness. A larger proportion of women than men vote for the enforcement of a prohibitory law. No man thinks of running for office in Topeka without trying to make the women believe that he is in favor of prohibition. Women have voted since 1887, at Topeka, and have actually settled its policy in regard to "joints." Now I have given in substance the argument for woman suffrage in Kansas as they look at it. It will be seen that this is not based on any mere theory of abstract rights, or on what might be, but on what has been, and is, as a matter of stubborn fact.

CLARENCE GREELEY,

Gen. Agent of the International Law and Order League.

TUSKEGEE SCHOOL.

A PRACTICAL SOLUTION OF THE NEGRO PROBLEM.

BY ELIZABETH E. LANE.

At the late commencement exercises of the Tuskegee Normal and Industrial School, Hon. J. G. Murray, the only Negro in the Congress of the United States, gave the annual address.

At a certain point in his most eloquent speech he seemed visibly impressed by the scene. Looking around upon the seven hundred students and the thousands of upturned faces before him, he stopped for an instant, and, with an impressive gesture, said: "This daughter of Hampton, like a Saviour in the manger, is destined to exercise more influence than her own renowned and glorious mother, Hampton. During my short stay here, I've seen enough of the possi-

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bilities and capabilities of my race that would silence its detractors and traducers everywhere."

When he sat down, amid the applause of the people, many of whom were the white citizens of Alabama, he was followed by an impromptu address by Hon. J. G. Harris, the state superintendent of education. Every word he spoke seemed prompted by the idea of "the brotherhood of man and the fatherhood of God."

He thanked Him for the good feeling that exists between the state which he represented and Tuskegee Institute. He hoped he would live to see the day when his people — the white—would have just such a school for their sons and daughters.

Born in the South, of slave-holding parents, and a soldier of the Confederacy, still, he said he knew that many of those present were far ahead of the masses of his people. This sentiment is slowly, but surely, gaining a strong hold all over the Great Black Belt of the Southland.

In the hands of the principal, Mr. Booker T. Washington, Tuskegee is a factor that is fast solving the Negro problem by his idea of educating the head, the hand, and the heart. First, by the students with whom the school comes in touch; again by the conference, for the benefit of the farmers and their families, who come many miles from all parts of the country, once a year, to tell their troubles and receive advice from instructors, rich in experience of practical economy. These in their turn are conveying the impressions, and are vital forces that will yield untold good among the masses.

The story of the school in the beginning; the thirty pupils taught in a church by the present principal, and on the same site, has become familiar to many. The world may have read the hard, dry facts about the money given by northern friends, and how it has been expended for the welfare of the students at Tuskegee; but it is impossible to realize the extent and influence of the good that has been accomplished unless it has been seen and heard and felt. The casual

visitor saw the brain work of the student in the academic exhibit, displayed to the gaze on the 31st of May. The averages of 65 per cent., 80 per cent., and 90 per cent. marked on the corrected examination papers in chemistry, algebra, political economy, physiology, grammar, geography, physics, bookkeeping, history, arithmetic, etc.; the herbariums of the classes in botany, the crayons and the drawings, showed no mean ability.

When the handiwork of many of the same students was shown in the department of the industrial exhibit the thought was strengthened, where it had been lightly lodged in the mind, that the cultivated mind of the student worker had aided his and her hand in developing the beautiful results shown.

There were writing desks, bed-room suits, picture frames, book-cases, bureaus made in the carpenter shop by students; sets of handsome harnesses, tin ware, shoes, wagons from the wheelwright shop; iron from the foundry, bricks from the farm brick kiln, and suits from the tailor shop. In the work by young women were best dresses from the dressmaking department, from which three young women received diplomas; underwear from the sewing room, laundried articles from the laundry, and toothsome food from the cooking school.

Twenty-six young people graduated this year from the normal department. Each of them had learned some trade in some department of industry. Three young women, out of a class of twenty, received diplomas from the nurse training department, under Dr. Halle-Dillon Johnson.

Two young men graduated from the Bible school of forty-one members. These young people have gone out to mingle with the world and sow good seed by the wayside. It will spring up, some fifty, some sixty and some an hundredfold.

There are hundreds more to follow. Though the head and hand of these have been trained, and though none are possessed with much of this world's store, yet they have

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been trained in self-denial and sacrifice for those less fortunate whom they have seen around them.

The Young Women's Missionary Society has fed, clothed, and sheltered many an old black woman who has given her life to the cruel slaveholder. When a barrel of clothing has been sent to the school from the North, the poor children have been made decent, so they could be sent to the training school of Tuskegee. Those who could afford to buy clothing at a small cost have been benefited, while some poorer person has received aid by the money gained in this way. The same good work has gone on among the young men by their Y. M. C. Association and in the same way.

The Temperance Legion, of over two hundred, has extended its influence into the little town of Tuskegee, where these white ribbon societies have started as auxiliaries to that of the "normal school." The latest departure since the introduction of the farmers' yearly conference held at the school by Principal B. T. Washington, has been that of the mothers' meetings, organized by Mrs. Washington.

They were begun last January. The plan had lain dormant in Mrs. Washington's mind until then. Fearing for the results she held her own council. One Saturday afternoon she left her home and walked into town, a mile distant from the school. She asked all the colored women she saw to go with her to a little room over the grocery store of one of Tuskegee's graduates. She succeeded in getting thirty to go. After a prayer for guidance was offered, she talked to the poor women of themselves, their homes, their husbands, sons and daughters, bade them good-bye and asked them to come again the following Saturday.

This was the first. They came again and again. Many to tell of some improvement in home life or habits hard to overcome. Soon neat calico dresses, hats and tidy appearances were the rule rather than the exception, Homespun gave way to calico, and the ragged old head handkerchief to the straw hat or neat bonnet. During the past few months

over two hundred women and their daughters have attended these meetings to be taught the right way of life.

Some of them have come fifteen and twenty miles every Saturday to listen. They in their turn will slowly but surely pass on the ensign that will lift up the poor, ignorant masses, not only of Alabama, but the Southland. With Booker T. Washington at the fountain-head, who will not say that Tuskegee is a great factor in a practical solution of the negro problem.

THE ABOLITION OF PAUPERISM.*

BY E. E. HALE.

In the two lectures which I have the pleasure of delivering here, I shall confine myself wholly to the effort to show the radical and absolute distinction between the work we do for

THE ABOLITION OF PAUPERISM,

and that which we do for

THE RELIEF OF POVERTY.

I wish, indeed, that I could fix in the memory of the class, the distinction I have to explain, by appearing in two costumes, almost indeed, as if I were two men. As explaining the critical necessity for the Abolition of Pauperism, you ought to see me and think of me, as a stern reformer, as a man careful for the race, but apparently careless of the individual. I should speak to you in the words of warning and indeed, terror, as John Knox frightened poor frivolous Mary from her iniquities, or tried to do so. While the lecturer on the Relief of Poverty should, in affectionate language, command all your sympathies for separate persons, new in suffering, you should be reminded

*A lecture delivered before the Meadville Theological School.

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at every word, that "the man is greater than humanity,"—and taught that where life is in the scale, no theory of yours must be permitted to stand in the way of the service which brother can and must render to brother. And in what we teach each other of the great possibilities in the relief of poverty there shall be no word of discouragement or doubt. We shall not bate a jot of the privilege of working the infinite miracles which God is willing to promise to all his sons and daughters.

But we will, and must keep steadily in mind the distinction between "Pauperism" and "Poverty." It is pity of pities that the two words begin with the same letter, and are derived from the same root. For the ordinary confusion of the two, a confusion which runs into all familiar conversation, and destroys three out of four of the printed discussions on subjects connected with either, is a very great misfortune. And until and unless you and I clear ourselves wholly from this confusion, we may as well abandon all hope, either of relieving poverty to any purpose,—or, on the other hand,—of abolishing pauperism.

In a sense perfectly intelligible, we are all poor. We all need the help which others give us. It is a good study in the subject of poverty when any man specially attempts to see where he would be after twenty-four hours if he were alone,—if he were Robinson Crusoe in his island, a Silvio Pellico, unattended in his cell. How would you or I spend this afternoon and tomorrow morning if there were not, or had not been, hundreds, thousands of people around us preparing that we might eat and drink, that we might be clothed and housed, that we might have the books we read, the paper we write upon, the ink we write with. We are all poor. That is, we are all in a condition of mutual dependence.

The Saviour of men, quoting the same expression from the greatest of lawgivers, recognized this mutual dependence, in the words so often flung in our faces by fools, "The poor ye have always with you." It is fortunately most true. It ex-

presses the dependence which makes the Czar of Russia need the help of the peasant who ploughs the land. Without this mutual dependence there is no social order.

But, alas!—one chafes as he remembers this and says it, because the Saviour of men thus spoke of mutual dependence,—and spoke by the way to Iscariot, as one likes to remember when whining sentimentalists, on the one hand, and miserly Iscariots on the other, throw in our teeth the phrase, when we are trying to remove the causes of wretchedness, much as they might laugh at Mrs. Partington when she swept back the tides of Canute with her broom. "Oh! but you know 'the poor shall never cease from the land'." "Oh! but you know 'the poor we have always with us'." As if, because Jesus Christ rebuked Judas Iscariot, there must be typhoid fever in the slums of a city! As if men must starve, when the harvests of the world are bursting its granaries! Such a statement,—in any particular detail,—shows its own folly. But all the same, in public discussion you shall hear men speak as if chronic and intentional beggary were to be encouraged. The "mendicant orders" are spoken of with a certain approbation. There must be poverty, as there must be tempest. "Therefore,' —this is almost the argument,—"we ought to encourage pauperism." As a man might say, we ought to nurse an infant cyclone.

The most important work of Joseph Tuckerman, one of the saints of the Unitarian Church, was his work in separating the boards and offices which, in his own city of Boston, had to do on the one hand with the Abolition of Pauperism, and on the other hand with the Relief of Poverty.

So well did he do this work, that in admiration and surprise, Degerando, the most important European writer of that time, on these subjects, said with delight, when he read Tuckerman's works:

"This man understands the difference between pauperism and poverty."

The words would be a good epitaph over his grave.

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As we are considering, in less than an hour, the foundation principles of studies, to which a man may well devote his life, you must permit me to state, without argument, many of these principles.

I. Take it as fundamental that pauperism may be abolished. Pauperism is the permanent dependence of a hereditary class upon the state. Now, you and I, among other duties, pledge ourselves to the abolition of pauperism, confident that it is possible.

Torture of witness in court was a custom of European tribunals within 150 years. Torture has been abolished.

Slavery was an institution in America till 1865. Slavery has been abolished.

If you, gentlemen and ladies, are the men and women I think you are, and if others like you address yourselves to this duty, pauperism will be abolished in the United States before you are dead, just as leprosy and small pox, and scarlet fever can be abolished, whenever the governor of a state chooses to abolish them.

It is to be observed first, as Tuckerman showed, that the agencies and offices of the people who want to abolish pauperism, are different and separate from those of the people who want to relieve poverty. It is a good thing, indeed, if you do not need the same people, to speak two languages, as it were, as they shift from side to side in these two sets of duties.

The parallel is precise with what we see in the detail of health. Suppose a town smitten with typhoid fever. Naturally the doctors who have to treat and cure the rich people, are those who first discover and point out the cause of the disease. They call on the community to avert it. It proves, for instance, as it proved at Lawrence, on the Merrimac River, that their drinking water was polluted from sewerage above them. It proved that a system of filtration was necessary to avert the plague. The city carried this work through and the disease was virtually annihilated.

Now, we are a practical people, and we see at a glance that it would be absurd to make these doctors make the surveys for the new reservoirs, and the channels which lead to them,—absurd to make them study the laws of filtration, to cleanse the water, and then to supply it to the town. We see at once that this must be entrusted to civil engineers and men of their training. The doctor has given the alarm, the engineer must provide the remedy.

The person who personally relieves poverty is very possibly not the best man to carry out the work of abolishing pauperism. The doctor most successful in managing typhus may not be most learned in cements, in quarrying, or in the building of culverts. It is even more dangerous in the case of pauperism. For the generous habit of one duty may unfit a man for the wholesome severity of the other. We remember all along that the man is greater than humanity. We must not, in our eagerness for the race, sacrifice the individual. You are called at nine at night to a cold tenement house, where is an Italian beggar just landed, with four or five starving children and a mother, who has just given birth to a baby. It is no affair of yours then to explain to those people that you are abolishing pauperism, that it would be bad for them to belong to a pauper class, and that any present relief to them would be an injury to mankind. Your business is to get a stove into that room, and some kindly word, and to give the oldest of them some matches, and you ought to have matters so in hand that before the hour is over the woman shall be in bed and the children shall be fed. When tomorrow comes, you will have other duties, but this is the practice of the hour. Now, it may happen that the man well trained to this service is not the best man to put in charge of your office for the prevention of pauperism. At the least we can say this, that it is rather hard on him to make him change back and forth many times in a day, from the one class of duties to the other.

The subject is one to which an expert would gladly give

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twenty or thirty lectures. I shall have attained my chief object if I have shown you that you are to remember that you have two absolutely different duties, and that it may well be that these duties shall seem to conflict with each other. In my second lecture, I will speak of what you are to do from day to day in the relief of such need as may appeal to you as working ministers. Today I am to speak on the other business, which I have compared to that of the civil engineer. In the minutes which are left, I can only indicate the subdivisions of your work in this line. I will try at some proper time to put in your hands a memorandum of the authorities which you may consult as to each of these subdivisions.

Speaking then practically, I should say that in every American town of a larger population than one hundred thousand persons, there ought to be a separate officer or a separate board whose time should be devoted exclusively to the prevention of pauperism. Officer or board should refer to other authorities the immediate cases of present need requiring present relief; the two duties should not be mixed together, more than we should entrust the duty of filtering the water from the Merrimac to the physician who is taking charge of a case of typhoid fever. In Boston we have a specially organized Society for the Prevention of Pauperism. Either such a society, or some bureau of the city administration, or some single officer, should have this matter in conscientious charge.

The largest duty, perhaps, of such an officer or board will be in putting the round peg into the round hole and the square peg into the square hole. It seems to be almost a duty of society, in a country like ours, where each large city receives so many people from a distance, that there shall be some bureau where a man without employment can find out where he is needed. Be sure he is needed somewhere: there is no such nonsense as to talk about an oversupply of labor. The workman is needed somewhere, though it may not be in the locality where he is now. It is

the business of him who would prevent pauperism to establish an office, open daily, without charge to the person who needs to be employed, which shall tell him where he is needed, and which, if necessary, shall facilitate his access to the place of work. For this purpose, this office should be in active correspondence with the other places in the state, and probably with other states, even at a considerable distance. The newer states in our republic, always practical in their arrangements, have already organized such plans, in some cases; the state of Ohio, for instance, maintains as a part of its public staff in the principal cities, agents who have offices which are really free intelligence offices, and they are in correspondence with different towns so that they may be able to send workmen, as I have said, where they are needed.

II. In any systematic arrangement, the opening of such an office will very soon connect itself with the opening of industrial schools, where people who are waiting for employment may be, almost from the first moment, engaged in improving their ability. Such schools may teach the language of the country to persons who do not know it. They may teach them to read or to write, if they have not such accomplishments. Or you may begin on the training of the hand and the eye. It is not a difficult thing to arrange, for instance, for good training in sewing for women who are waiting for employment in sewing; and if your staff is large and your resources considerable, you may extend such instruction in various directions.

III. Such an establishment must take oversight of the arrangements for pawnbroking. A good proverb says that "debt is the devil," and this is quite true. But he is a devil who is not yet exorcised from modern society, and there can be no good reason given why, while a rich man, who needs to borrow money to build himself a palace or to equip a railroad, may borrow his money at two per cent. a year, the day laborer, who is in immediate need, should pay as much as ninety per cent. a year. I have known more than ninety per cent. paid when good chattel security was given for

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the loan, this under an administration about as bad as was possible. On the continent of Europe, as you know, this matter is generally considered a matter for the supervision of the state. Useful lessons may be learned from the administration of the Mont de Pieté. Your attention has probably been arrested by the efforts now made by persons of intelligence and philanthropy in New York to get the control of the pawnbroking business there. From my own experience and observation, I am quite clear that under proper agencies the price for loans on chattel security might be reduced certainly as low as eight per cent. a year, and perhaps lower. At all events, the matter of pawnbroking should not be left in irresponsible hands, as it is left in the arrangements of our cities now.

IV. I did not speak first of any effort for the prevention of intemperance, because it goes without saying that pauperism is bred and nursed by intemperance. The subject is one which, of course, is not to be dismissed in a few words; but now I have only to say that, first, second, and last, the bureau which has in charge the prevention of pauperism must engage itself, in any effort which seems most promising in that community for the suppression of the saloon, and for other enterprises which look to a complete reform of the habits of tempted men.

V. Without going into detail again, let me say that the sentiment which opposes itself, in necessary cases, to the separation of families, is a sentiment which must not be encouraged. There is no law, human or divine, which gives to an intemperate or profligate father or mother any right to bring up such children as are born to them. The rights, whatever they are, which we have over our children, are conditioned on our using them for the best, and while there is no doubt that maternal or paternal affection is a very valuable element in the oversight of children, we must not make the mistake of leaving children to be ruined, so far as their later prospects in life go, by entrusting them to people who have shown themselves unworthy of such care.

Consider now the immense power which we have in our hands for the abolition of pauperism.

A Christian state re-enforces its system of education by the whole drift of its legislation. For it is merely a trick of sixpenny sophists to speak of education as if it were only an affair of books or of the schools. In a Christian state, all the legislation is guided by the same certainty; that, if one member suffer, all the members suffer, and by the same determination; that no single member shall suffer. The whole theory is that the whole ship may be lost, if there is one rotten tree-nail. That is the interpretation in politics of the Christian instruction, "Honor all men." So the state provides that industries shall be varied. If Robert Stephenson be born to be a great inventor, he shall not be predestined by any accursed Calvinism to spend his life in fishing for codfish or in harvesting grain. Again, a Christian state provides for the purity of its boys and girls. Even supposing that grown men and women have a right to risk or throw away their lives, a Christian state screens its boys and girls from the seductions of the liquor-shop. Till they are men and women, they shall not be led into temptation. Once more, a Christian state is absolutely just to the weakest classes in its taxation. Of course, states must use money; but there are those writers—and I think they are right—who say that it is wise for a state so to adjust its taxation that, until a man have somewhat advanced from the nakedness to which he is born, till he have made some accumulation of visible property, he should not be compelled to make a contribution to the state. Of course, if he wish to vote, he must pay properly for that privilege. Of course, too, wherever the burden were fixed, he would indirectly bear his share. But the theory supposes that it is well for the state to bend over, beyond the line of strict justice, in its effort to encourage beginners; so to speak, to tempt every one to take a share in the commonwealth. We have not wholly failed in this business. Of the population of Massachusetts, men, women, and children, including even new-comers from

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foreign lands and little babies, who cannot tell their right hands from their left, fully one-half now have deposits in the savings banks.* All legislation which looks in this direction is genuine. It proceeds on the true hypothesis of a Christian state, that pauperism is only an accident, and never a permanent element in its affairs.

When you apply the immense latent forces of republican government to carry out these principles, you find that comfort is indeed the rule, and pauperism, or what people call poverty, is the exception. This is a great point gained over that sentimental theory of the Kingdom of Heaven, fostered by the Saint Dominics and Saint Francises and other apostles of beggary, in which poverty is the rule for the great mass of men, and comfort the exception for the rulers, whether in state or church.

I had occasion, some five-and-twenty years ago, to study the social condition of Vineland in New Jersey, when it was seven years old. The population of the town was then ten thousand. Its pauper expenses in 1869 were four dollars, and its police expenses were fifty dollars, the salary of one constable. That is what happens where, by the conditions of the title to real estate, it is impossible for a man permanently to maintain a liquor saloon. This is the sort of standard we are to aim at. And this is not to be considered as a single case. I can tell you of county jails where the keepers take summer boarders because they have no other inmates, and of town poor-houses, which are vacant through the whole year. If there were any necessity, I would furnish a thousand cases in this country of local administration as satisfactory as that of Vineland. Recollect, then, that we are not struggling, like Mrs. Partington, against the sea. We are not engaged in an impossible problem, with the gallantry of an officer defending a post where he knows

*The population of Massachusetts on the first of June, 1892, was computed as being 2,353,000; the number of open accounts in the different savings banks of Massachusetts for the same year was $1,189,936. The average deposit was $330.37.

he is eventually to fail. When the Revolutionary war began, Paul Wentworth, a New Hampshire Tory, wrote to Lord North, his employer, that there were many of the thirteen states which did not know what the word "poor-rate" meant, and in which there had never been an almshouse. This shows what is possible in a country whose home administration is in the hands of its own people, if it once determine to abolish pauperism.

MARY HEMENWAY.*

BY REV. CHARLES G. AMES.

I have spoken of the entire consecration of her person and her property. This principle helped to preserve and promote a rare simplicity of spirit. I never knew a person who seemed more devoid of self-consciousness or self-reference. She had what Anna Waring calls "a heart at leisure from itself," and therefore wholly occupied with real duties and real pleasures. Free from morbid hankerings and introspections, she went on happily about her business, of which there was always plenty, and often too much. But she did not stop, even to give herself credit for industry. Indeed, her estimate of herself was all too modest, and within a few days she said: "Oh, I am good for nothing! I have done nothing!" But this must have been only a passing mood. Ordinarily, she was not occupied with herself enough even to raise the question whether she was useful or useless. She simply "went about doing good." The yoke of duty was made easy, and the burden light, by a spirit of willing acceptance; for she found her pleasures in her tasks. The sense of responsibility did not press and gall. It fitted to her moral nature as wings fit to a bird; and conscience, which is a thorn to so many of us, was in her simply the natural beating of an honest and faithful

*Extract from a Memorial Tribute by her pastor.

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heart. This healthy *abandonment* to living made her companionship delicious; and it kept her in happy relations with many objects and subjects, as well as with many people.

How she loved this world! How beautiful to her eyes was the light of day! How her spirit bathed itself in beauty and in harmony! What a faculty she had for catching sunbeams! How swift and hearty was her response to any good word! And how urgent she was to report the finding of any good thing, the reading of a bright book, the sight of a fine picture, the sound of inspiring music! In days to come there must be many a handsome performance, or fine spectacle, or pleasant occasion, or noble action, when her friends will exclaim with a sweet pang, "How *she* would have enjoyed this!" But let us trust ours is not the only state of existence where one may find life interesting.

She could speak with fine freedom and fluency to a few trusted friends, and on matters which filled her mind and heart; but she never exercised her gift of utterance in public assemblies. She had a rare genius of expression through action. She constructed for herself a dialect of deeds,—deeds which always speak louder and more convincingly than words.

Thus, when she wished to convince Boston of the possibility of taking some advance step in education, she embodied the method, at her own cost, in a successful example, on a large scale. Then, since "seeing is believing," the city accepted the result almost without a discussion or division. Thus did one wise woman, by noble use of large resources, quietly introduce extensive educational changes without once employing the noisy and wearisome apparatus of argument and agitation. It was like the silent method of the morning sun, which dismisses the darkness simply by shining. The planting of our city kindergartens as the sub-primary basis of the public schools, through the magnanimity and tact of another gracious lady, is a chapter of the same happy history.

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By the same quiet method Mrs. Hemenway was accustomed to draw attention to less notable objects of merit and use. At the Teachers' Benefit Bazaar she herself took charge of one of the tables, which she had furnished with all the most approved articles and appliances for the comfort of the sick. How did she find out, in her busy life, that such things existed? May it be that to a wakeful spirit many facts are reported along the lines of insight and the threads of sympathy? Her interest in all good things was so well known that people naturally told her of good things. But who could go to her with tales of shallow and frivolous gossip or coarse scandal? Dr. Bartol said of Starr King, "He had no taste for the rotten side of things." So did she keep her mind, like her parlor, in due order for the worthiest guests from earth or heaven. And, if there were whispers in the air like spirit voices of the time, or prophetic intimations of better things to come to city or country or race, whose ear caught the fine hint sooner than hers, and whose heart thrilled with a gladder gladness?

It has been said that "nobody ought to be rich, except those who know how." Happily for us all, there are some who do know how to convert wealth into welfare, for themselves and for the community. All outward inequalities would go for little if the great properties were not thought to represent selfishness and greed; that is, if the rich and prosperous would make it more clear to the average mind that both their holdings and themselves are identified with the common weal. The demand for collective ownership might be amply met by such an administration of so-called private estates as would put all wealth to work for the benefit of all the people. What care I who holds the leases or the purses—whether government, corporation, employer, or capitalist—if only the aggregate of savings be made available for all honest people? Is it not possible that real "naturalization," or socialization of property, may be effected through voluntary equities, along the lines of industrial and mercantile activity, perhaps as safely as through

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government agencies? When wealth is made, held, and used as a trust,—whether bestowed on public institutions or paid out in fair wages for fair work,—our social problem will have solved itself. But this implies a large advance on the path pointed by the Golden Rule. By giving to rich and poor an object-lesson in the wise and worthy use of all forms and measures of power, moral and material, Mrs. Hemenway has perhaps rendered her noblest service,—especially, if we could all take the hint, and adopt her standard of public spirit, as Boston has adopted her manual training and Ling gymnastics, without waiting for further argument.

After all, is not noble conduct, when inspired by holy principles, the finest of the fine arts? Think what this woman has accomplished, simply by living well, and making a reasonable use of her opportunities! And she has done it without striving or crying out, without being clothed with any official power, without the backing of any organization, almost without the intervention of a committee. Did money make this possible? Yes; but not money alone, for there are greater estates that yield no such benefits to mankind. Her resources were wielded and directed by the power of *personality*,—that power which Dr. Samuel Eliot has called "the greatest power on earth or in heaven." And the crowning beauty and glory of such a career lies in this: that its central and supreme aim was to help the development of noble personality everywhere. It was an outcome and expression of the same spirit which made Jesus say: "I am come that they might have life, and that they might have it more abundantly."

Dr. Johnson's putting of it is like this: "As no man is good unless he seeks the good of others, so no man has the highest kind of goodness unless he seeks the highest good of others." And as the highest kind of goodness is built up on the foundations of health, intelligence, and true social order, our friend has earned from us all the meed we trust she will receive from the righteous Father, whose human family she loved, and for whose welfare she lived and died, —"Well done, good and faithful servant!"

HOME LIBRARIES.*

BY CHARLES W. BIRTWELL,

General Secretary, Boston Children's Aid Society.

About seven years ago, soon after I became connected with the Boston Children's Aid Society, I found myself getting acquainted with so many poor boys and girls that I did not see how I could keep up my social relations with them. I had to invent some scheme for meeting a larger number of children in a given time.

So this little plan occurred to me. I had been making a point of good reading among the boys and girls. Now I thought I would get them to help me distribute this reading among themselves. I designed a little bookcase of white wood, stained cherry, with a shelf for fifteen books, and over that another for juvenile periodicals, with a glass door and Yale lock, and everything about it neat and dignified.

The proposition was to put these little bookcases right on the walls in the living-rooms of poor families, and get together small groups of readers. I forthwith asked some of my little friends if they wouldn't like to have a library in their homes, and in each case the answer was "Yes." These prospective librarians would, in turn, select the other members for the little groups from among their playmates or workmates, and we would appoint a time when I should arrive with the bookcase and the books, and we would organize a home library. At first, a group was made up of fifteen children, but later, ten was chosen as a better number.

We didn't pay any rent. We got under the children's own roof. Very naturally came the name, "Home Libraries,"

*A paper read at the Conference on the Care of Dependent and Delinquent Children, New York, November, 1893.

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since grown dear to us. At first, we did not have regular meetings, but I dropped in on the children when I could. Then it seemed to me that we should systematize a bit, for we had started without any rules or regulations, and had just let the thing grow. It seemed desirable to have regular weekly meetings of each group. But again I was in the same old difficulty, because now the *groups* had multiplied beyond me. So I induced a few friends to visit, each of them, a library, the visitor agreeing to meet the group of children assigned to him or her once a week in the home of the librarian. Then we began to put out more libraries in different parts of the city.

Presently the visitors came back to me with all kinds of puzzles. Again I must work out some fresh scheme for economizing time. So, instead of talking with one visitor at a time, I organized a conference of the visitors. We meet once a month, and spend an hour and a quarter in discussion of the problems, small and great, arising in connection with the home libraries.

The selection of books, I might, perhaps, refer to next. The object was to bring good literature to the children of the poor. Such children have imagination. They are always ready to get up out of the dirt into the realm of the imagination. I selected a few books that I happened to know thoroughly, and made up sets of fifteen each and added juvenile papers. But soon the books that I knew well enough were not sufficient for the multiplying libraries. I enlisted the services of several ladies who understood the children of the poorer classes to help me draw off the cream from juvenile literature. Every book proposed was to be read from cover to cover by one or more of these ladies, whose written review would enable me to determine whether or not to admit the book to the libraries. The reviewers must be persons of wisdom and judgment, and understand the canons of selection. I emphasize this point of careful selection of books. There are people who believe that the way to good literature—for the children of the *poor*—is

through the medium of the dime novel. I do not. At the beginning I said: "We will try a thoroughly good class of books with these children. If we find that we must use books that it is not worth while to take to them, we will simply 'close up shop.'" We have not had to retreat.

In each set of books we must have so many stories that touch the youngest, so many fairy tales, so many domestic stories, as I might call them, some long stories, some short ones, some travels and history, perhaps, for the more studious members. We have to put books of each kind in a library, so that each child may find a certain amount of food in each library agreeable to his or her taste; for the libraries are made up of both boys and girls, and of younger and older ones, in order that we may touch, in this little effort to improve them, the widest possible range of relations and emergencies.

You would be surprised, I think, to find out how many of the really good writers, at some time in the course of their career, have tried their hand at juvenile literature. So we think we send admirable reading to the children.

We want these children to learn to love books. We want them to receive the pleasure, the instruction, the stimulus, that come from good reading. To encourage intelligent reading, as well as to learn what the children really think of the books, we have a form on which the librarian or the visitor records the opinions of the children. There is a kind of evolution about these opinions. "Nice" is obnoxiously frequent at first, but in three or four months the comments are more varied, and in a year or so we sometimes get really discriminating opinions.

Usually at the end of ten weeks or three months a set of books is returned, and goes to another neighborhood, and a fresh supply is sent to the group from which the set in question has just come; so that in each home library there is a constant supply of the best juvenile literature.

We have some cards on which the children signify their desire to join the libraries, and the parents their assent, so

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that we may always be justified in our relations with the children.

The visitors, also, as they become acquainted with the families, record on certain cards the facts about the families —the ages, occupation, intelligence, character, habits of the children and parents, the reading matter, if any, found in the homes upon the advent of the library and, at later periods, any changes in habits or circumstances—in short, a general history of the family.

The Associated Charities have suggested many of the homes in which libraries have been placed. We do not fear to put them anywhere, except that, of course, we do not place them in homes where there are immoral women, where it would be harmful for children to meet. I remember starting a library in a family in which the mother was dead and the father a confirmed drunkard. At the time, I said we might find the library some day in the ash-barrel; but I said that if it did not get there too soon, it would have paid for itself. Well, the library was duly installed in that home, and, although I am neither a prophet nor the son of a prophet, that particular bookcase was found one morning by the children in the aforesaid ash-barrel. The children eagerly rescued books and bookcase. We mended the books that had not been too badly injured, and substituted new books for those that had been ruined, and the library went merrily on without further accident. I doubt if any of the libraries have paid larger dividends in good to the children than that one.

Soon we found that we could do other things besides inculcate a love for reading. The children of the poor are strangely ignorant of the commonest ways of having fun inside one's own home. They do not know the simplest games. Their parents are drudging all day long, or are ignorant or negligent, and do not think up expedients, like other people, for entertaining their children. So we decided to include home amusements in the scope of the home libraries. The visitors learn about all sorts of games—

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standing-up games and sitting-down games, games that tax the brain and games that do not, games that very young children can play, and games that the older ones can play—and it is the duty of the visitors to teach the children how to have good times in their own homes. And the fathers and mothers do a good deal of looking on.

Again, these children and their parents live largely from hand to mouth. So, to encourage a provident habit, we introduced, a few years ago, the stamp-savings system. We get stamps from the Boston Stamp-Savings Society. Visitors are supplied with stamps and with cards checked off into spaces, and at each meeting the children pass in their pennies and nickels, and buy the pretty stamps, and paste them on the blank spaces on the cards. When a card is filled, or when the total value of the stamps on one is sufficient to make it worth while, the visitor, who has been watching the growth of the child's account, happens around with the suggestion that the boy or girl should have the stamps redeemed, and go with the visitor and open an account at some regular savings bank. So they are not merely told about savings and savings banks, but they learn that if they go out of this front door and turn up that street, and then go to that street, and on to a particular number, at a certain hour of the day, they will find a savings bank open. So, early in life they get started on the road to thrift. On the first of October, 1893, the stamp savings, independent of the accounts opened at the savings banks, stood at $837.60, saved by children in fifty-seven groups, an average of $14.69 to a group.

All kinds of influences, in fact, gather around the home libraries. In the holiday season the children of a library unite in their festivities. In the summer they are taken on excursions. Once a year we have a sale of plants. We sold 383 plants last spring to the children for windows and gardens. We said that all who would appear this fall with live plants should have a little treat. Sixty came with plants. A larger number of plants were known to have

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survived. Some of the plants—we had a similar sale the year before—were a year and a half old.

In one neighborhood a visitor worked to get the streets better lighted with a view to throwing light into dark corners where horrid things went on. Unfit dwellings are reported to the Board of Health. Illegal liquor-selling is reported to the Law and Order League or to the police. Again, one of the visitors found that two men were regularly canvassing the neighborhood in which his library was situated for the pennies of the children for policy drawings. At my request he brought me the names of the children, a description of the men, the dates on which they had appeared, etc., and when later an effort was made by the New England Watch and Ward Society to secure more stringent legislation against gambling, this was most telling evidence, and those men were driven out of that business, and the thing has not been repeated.

Visitors report cases of destitution, cruelty, truancy, etc. Visitors are to avoid giving, in regard to which we follow what in Boston we should call charity organization principles. In a recent instance, indescribable here, discovered through a home library, and referred to the Massachusetts Society for the Prevention of Cruelty to Children, the general agent of that society said it was the worst case that ever had been brought to his notice.

Now you know why we keep the number of children in a group down to ten—that the visitor may know all the children in his or her group, and their homes; and, also, that as the children grow older and graduate from the home libraries, the visitors may still follow them as friends. Back of all other forces working through the libraries is the personal influence of the visitors.

We are preparing for our graduates a list of books that are in the public library, and propose to print the list with the numbers that the books bear in the library, in order to facilitate their choice of good reading.

We have now, nearly seven years since the first home

library was established, in January, 1887, sixty-eight libraries in active operation, with fifty-two volunteer visitors, and a membership of 646 children from seven or eight to sixteen or seventeen years of age. Since June, 1889, one paid assistant, a woman, has been employed in this library work. The Home Libraries constitute but one of the various departments of work of the Boston Children's Aid Society.

Dr. Coit raised the question as to the moral character of the children of the poor. It is difficult to be sure that we are talking of the same class. If we refer to the skilled workman and his family, that is one thing. If we mean the unskilled but steady workman, that is another thing. If we are talking of the really poverty-stricken, that again is a different matter. I believe that grinding poverty makes for immorality. The poverty that means unsanitary conditions, nearness to rumshops, underfeeding, overcrowding, enforced proximity to crime, means degradation.

I hope the day will come when here in New York you will have a Home Library Association. You will miss it, if you do not. Home Libraries are now being established in various cities. Your College Settlement in Rivington street has started a few, but you need an association to cover the whole city.

THE AWAKENING.

BY BLANCHE C. BARNITZ.

Though she stood on the threshold of life there was no light in her eyes, no joy in her heart, but in their place an inexpressible longing for her child-self. Her present life where she was called upon to be the merriest of all the merry group in her father's household, and to fill as best she might the place of that mother whom she had never known, seemed like a dream to her.

Her real life was in the past, in that sad sweet childhood which she had spent alone, but never lonely, of which she

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had lived so much beside that brook where the grass grew tall and fragrant, and the trees made melodies all day long.

Here she had learned to read the book Nature had spread out before her, finding in its pages the love and sympathy she had craved in vain from her fellow-creatures. And the whisperings of the trees had come to seem like voices, and the rippling of the brook like laughter. Now all was so different; in society she felt out of place. The voices she heard seemed hollow, and the laughter mockery. But she was to marry, to marry a man who had seen her calm sweet face and sad eyes, and had loved her. She too had a kind of admiring love for him, and never having known what it was to love wholly and heartily any human creature, she laid her hand in his at the altar.

Years hurried by, as years are wont, and with them came the angels of life and death to her household. Her husband had been taken away, but a child, a daughter, had been given her by that other angel, the one with the glad bright face. And she had learned when she first looked upon it, what she had never known before—how to love.

She took the child and returned to that home sheltered by the great trees beside the little brook, and here in ministering to her little one and in giving her all that her own love-starved life had been denied, she found a joy so calm and beautiful that there seemed nothing wanting in her life.

But one day as she watched the child standing so glad and beautiful in the clear sunlight she thought with a pang, of those other children, who, in their misery and struggle for life, have nothing to comfort them, nothing with which to stay the great heart throbs, which are there, though they understand them not.

And tears filled her eyes, but not idle tears, for she went to her child, and taking her by the hand, she said: "Come, we must help the helpless. It is but right."

From that day her doors were thrown open to the sad, the wretched, the oppressed. And this love she had borne

for the one child expanded into a great love for all children. And she comforted them and helped them, laboring for them day by day, until He, who had so gloriously guided her, spoke unto her, saying: "Well done!" And she closed her eyes.

Yet there lingered about her face such a halo of sweetness that the angels who looked upon it must have smiled to see how well she had learned that sweetest of lessons—that it is more blessed to give than to receive, though the gift be that most blessed even to receive—Love.

EDUCATION IN DELAWARE.

Mr. Lyman P. Powell has given to the public through the Bureau of Education, a most interesting and carefully written pamphlet on The History of Education in Delaware. Beginning with colonial days, it follows the lines of teaching by Swedish, Dutch and English settlers, shows what the Academies have done, Delaware College, which was founded in 1833, and the public schools.

It was enjoined upon the Swedes (settlement in 1638) by the Home Government to treat the Indians kindly and to labor for their conversion to Christianity. The chaplain of the party, Rev. John Campanius, was the first to attempt this, and his success is thus described by his grandson, Thomas Campanius Holm: "He generally succeeded in making them understand the trinity, the fall of man, the atonement, the incarnation, and the resurrection. The Indians took so much interest in these instructions, and seemed so well disposed to embrace the Christian religion, that Mr. Campanius was induced to learn their language, that he might the more effectually bring them acquainted with these great truths. He translated the catechism into their language." Mr. Powell here suggests that John Campanius rather than John Eliot be called the "Morning star of missionary enterprise."

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In 1700 a school was established at Wicaco, near Philadelphia, "with an able teacher at the head of it who also serves as parish clerk." He was anxious to obtain books and the king sent them—

30 Bibles, 10 printed by Vankis and 20 by Keiser.
6 Books of Homilies; 2 Cabinets of Treasure; 2 of Moeller's; 2 of Lutheman's.
150 Manuals.
100 Religious treatises of different kinds, viz., 12 by Kellingius; Garden of Paradise; Atlice, etc.
100 Books of Common Prayer and Hymns.
2 Ecclesiastical Acts.
2 Church Regulations.
100 Catechisms of Archbishop Suebilius.
300 Compends of Archbishop Suebilius.
400 Primers.
500 Catechisms in the Indian language.

Several other donations of books were afterwards sent, the last in 1770. There was a better supply of books, however, than of teachers.

Biork, the pestor, complained that the ministers were too old and infirm to "pay proper attention to the education of youth." The congregations were scattered and the youth requiring instruction, numerous. Bishop Swedberg, counsellor of the Swedish King, Charles XI., and father of the famous Emanuel Swedenborg, sent his own son, Jesper Swedberg, who taught school, about 1720, for more than a year at Racoon Church, east of the Delaware. Swen Colsberg, at Christina, in 1699, was both bell ringer and teacher. He died in 1710, "a no small loss," writes Biork, "to me and the congregation on account of his useful work among us." Various teachers were employed from this time until about 1750, when the burden of the separate schools which was felt to grow heavier, brought on a decadence in education. After the coming of the English in 1682, many of the Swedes began gradually to drop their native speech. Education in the Swedish language declined and it became customary for Swedish children first to learn to read English and then the tongue of their fathers. The Swedish schools

were abandoned before the Revolution, and education was conducted by the Lutheran and Episcopal churches.

The first provision made by the Dutch for education in Delaware occurs in the conditions offered by the city of Amsterdam in 1656 to settlers on the Delaware River. The city of Amsterdam agreed to "send thither a proper person for schoolmaster, who shall also read the Holy Scriptures and set the Psalms." That same year Evert Pietersen came to New Amstel (New Castle) with emigrants from Amsterdam. He had instructions "to read God's word and lead in the singing" until the arrival of a clergyman. There were other teachers in the little settlements, but the records are brief. As in Holland the meeting-house was school-house, and the minister, teacher.

The following agreement between Johannes von Eckkelen, accepted schoolmaster and chorister, and the town of Flatbush, Long Island, throws a flood of light upon the manner of conducting Dutch and other schools in this country two hundred years ago:*

ART. 1. The school shall begin at 8 o'clock, and go out at 11; shall begin again at 1 o'clock and end at 4. The bell shall be rung before the school commences.

ART. 2. When school begins, one of the children shall read the morning prayer as it stands in the catechism, and close with the prayer before dinner; and in the afternoon, the same. The evening school shall begin with the Lord's Prayer and close by singing a psalm.

ART. 3. He shall instruct the children in the common prayers, and in the questions and answers of the catechism on Wednesdays and Saturdays, to enable them to say them better on Sunday in the church.

ART. 4. He shall be required to keep his school nine months in succession, from September to June, one year with another; and shall always be present himself.

ART. 5. He shall be chorister of the church, keep the church clean, ring the bell three times before the people assemble, and read a chapter of the Bible in the church between the second and third ringing of the bell; after the third ringing he shall read the Ten Commandments and the twelve articles of our faith, and then set the psalms. In the afternoon, after the third ringing of the bell, he shall read a short chap-

* Thompson's History of Long Island, (2 vols., New York, 1873), 1, 285, 286.

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ter or one of the psalms of David, as the congregation are assembling; afterwards he shall again sing a psalm or hymn.

ART. 6. When the minister shall preach at Brooklyn or Utrecht, he shall be bound to read twice before the congregation, from the book used for the purpose. He shall hear the children recite the questions and answers out of the catechism on Sunday, and instruct them therein.

ART. 7. He shall provide a basin of water for the administration of holy baptism, and furnish the minister with the name of the child to be baptized, for which he shall receive twelve stivers in wampum for every baptism, from the parents or sponsors. He shall furnish bread and wine for the communion at the charge of the church. He shall also serve as messenger for the consistory.

ART. 8. He shall give the funeral invitations, dig the graves, and toll the bell; and for which he shall receive, for persons of fifteen years of age and upwards, twelve guilders; and for persons under fifteen, eight guilders; and if he shall cross the river to New York, he shall have four guilders more.

THE SCHOOL MONEY. — 1st. He shall receive for a speller or a reader three guilders a quarter; and for a writer four guilders, for the day school. In the evening, four guilders for a speller or a reader, and five guilders for a writer, per quarter.

2d. The residue of his salary shall be four hundred guilders in wheat (of wampum value), delivered at Brooklyn Ferry, with the dwelling, pasturage, and meadow appertaining to the school.

Done and agreed upon in consistory, under the inspection of the honorable constable and overseers, this 8th of October, 1682.

Mr. Powell says: "The English settlers were the last to colonize Delaware, but unlike their predecessors, they emigrated from a land in which education could scarcely be called either public or universal." The English from 1640 attempted to get a foothold but were repulsed by the Swedes and Dutch. In 1682 the Friends, with William Penn came, and Penn's Frame of Government contains the following provisions for education in the New World.

Twelfth. That the Governor and Provincial Council shall erect and order all publick schools and encourage and reward the authors of useful sciences and laudable inventions in the said Province. * * * And, fourthly, a committee of manners, education and arts, that all wicked and scandalous living may be prevented, and that youth may be successively trained up in virtue and useful knowledge and arts.

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Among the laws agreed upon in England was one laying the basis for industrial education:

Twenty-eighth. That all children within this Province of the age of twelve years, shall be taught some useful trade or skill, to the none may be idle, but the poor may work to live, and the rich, if they become poor, may not want.

Penn's last lines to his wife and children, as he embarked for America, show how dear to his heart was education, as well as the system he advocated. Of the education of his children he writes feelingly:

"For their learning be liberal. Spare no cost for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind, but ingenuity mixed with industry is good for the body and mind too. I recommend the useful part of mathematics, as building houses or ships, measuring, surveying, dialling, navigation; but agriculture is especially in my eye; let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example."

In 1683 Enoch Flower opened the first English school in the province, and in 1689 the Friends' Public School was established and private ones also were opened. The Dutch and German Friends opened in 1701 a school at Germantown and Pastorius, a man famed for his learning, a fine linguist, scientist and philosopher, was chosen school-master.

So far Delaware and Pennsylvania were one. In 1702 came the separation and education by the Friends was in a great measure given up, probably because so few Friends were living within the Delaware boundaries. In 1748 the first school was founded at Wilmington which exists to the present time. From that time on the three nationalities lived in harmony, gradually losing the feeling that they represented three nations of people, but working together for the common good. Then it was that education made a long step forward.

Here Mr. Powell enumerates the religious sects which were influences in education. He gives credit to the Society for the Propagation of the Gospel in Foreign Parts, which was instrumental in making education more universal, and

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to the Presbyterian church for raising the grade of education. Delaware College, he tells us, is the fruit of a seed planted in 1738 by the presbytery of Lewes. The Presbyterian church had a better educated ministry, and education went with them hand in hand with religion.

Mr. Powell, in speaking of the private education in the different towns, says that from the establishment of the Swedish schools the progress in Wilmington has been almost uninterrupted. In 1787 a teacher was procured who could teach Latin and Greek. He introduced English grammar, but that was a failure. Geography was no more thought of as a branch of school education than astrology.

Some entertaining accounts of the school teachers of the time are given:

"Mrs. Elizabeth Way was a celebrated teacher of needlework, so important for misses in those times that even the art of shirt-making was strictly attended to, and fitting and cutting were taught here with neatness and care. Most of the older females brought up in this town have been her pupils.

"Mrs. Way was a very respectable and worthy woman; she had received an education superior to most women of her day, and was endowed with a strong mind and strict principles of morality, yet an irritable temper was a drawback to her usefulness, and it was annoying to some of her pupils. She was a disciplinarian of the old school and strictly adhered to the wise king's advice. A bunch of switches or cat-o'-nine-tails were freely used to correct the naughty.

Leather spectacles were worn for slighted work. Much attention was paid to the position, for if the head leaned down Jamestown-weed burs strung on tape were ready for a necklace; or if a person stooped a steel was at hand—this was the length of the waist - and held up the chin by a piece extending round the neck, and a strap confined it down. It was not very comfortable to the wearer, though fitted to make the 'crooked ways straight;' but a morocco spider worn on the back, confined to the shoulders by a belt, was more usual.

"The celebrated painter, Benjamin West, had been the companion of Mrs. Way's childhood and youth. As absent friends, they kept up a correspondence in age, and it seemed much pleasure to her to relate anecdotes of his early days.

"Master Wilson, a Scotchman, goes down in history as the first man in Delaware to oppose higher education of women. He kept a school for both sexes as early as 1760, and thought it unnecessary for girls to 'go in arithmetic further than through simple division, 'cause it was

no use; only tom-boys, with big slates, would care to cipher in the Double Rule of Three'—an argument interesting if not irresistible.

"James Filson first taught in Wilmington before the Revolution, and again in 1785. A wounded arm prevented him from 'thrashing the boys' to his heart's content, so he abandoned his profession and joined Daniel Boone in Kentucky. He made the first complete map of that state and became its first historian. The Filson Club, which is today making valuable contributions to American historical literature, especially of the southwest, properly perpetuates his name.

"Probably the most distinguished schoolmaster that Wilmington ever had was William Cobbett, the English essayist, politician, and agriculturist. Cobbett came to America about 1792, and for a time taught English to French refugees. Then he settled in Wilmington and assisted Henry Pepper, a graduate of Dublin University, in the management of a school on Shipley street."

Delaware has at present but four private schools for both sexes. These are the Wilmington Conference Academy at Dover, the Milford Classical School, Newark Academy, and the Friends' School at Wilmington. They employ twenty-seven instructors, of whom eleven are male and sixteen are female. The total enrollment of students is five hundred and nine, of whom two hundred and eighty-four are male and two hundred and twenty-five female. Of these students, forty-eight are preparing for college or scientific schools and fifteen have entered college since the close of the academic year of 1889. The total value of the grounds and buildings of these institutions is $129,000; the amount of productive funds is $7,000, and the income from productive funds is $350. The schools are, therefore, mainly dependent upon public patronage for operating expenses. The total number of volumes in their libraries is 3,300. The value of their scientific apparatus is $1,400.

The Conference Academy has been the "educational centre of Peninsular Methodism." The standard of scholarship is high and it offers most excellent advantages to the student. The charter was obtained for it in 1873. Beginning with an average attendance of 70 it has now 172. The progress has been steady.

Newark Academy was established in 1767, the object

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then being to prepare men for the pulpit. The founder was Francis Alison, and of those who had been his students four became signers of the Declaration of Independence, four, congressmen, four, governors of states, and many, prominent characters of the Revolution. It has survived many changes. In 1834 it became Newark College, and in 1843 joined Delaware College. In 1869 the academy separated from Delaware College; in 1873 a lady became principal and girls were admitted. The last principal has added Delaware Normal School to the name and has provided courses for the especial benefit of those wishing to become public school teachers.

Colleges, with the exception of Delaware College, have all died in the state.

The Academy of Wilmington, established in 1765, was remodeled in 1803, becoming the College of Wilmington, and in 1811 a lottery was authorized by the state to raise $10,000 for its use. It does not appear that any class ever completed a course, and the building was torn down in 1832.

St. Mary's College was first a school for boys and in 1847 became a college. It was established by the Roman Catholic church, but in 1868 was closed for lack of students.

The Wesleyan Female College was established in 1837, and for several years was very successful, but it began to decline and was closed in 1885.

A business college, with a course from six to ten months, established in 1887, is still flourishing, but hardly comes under the accepted head of colleges.

Fifty pages is devoted to Delaware College; its establishment in 1818, the methods employed to gain money by lottery and taxes on stage and steamboat lines, and at last, in 1833, a charter for Newark College was granted. There have been famous teachers in the college, and men who have become famous after graduating. Newark College was reincorporated as a state college in 1869, and three years after co-education was adopted, but for some reason which

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does not seem plain, unless it was the absence of ten trustees from the meeting, it was abolished, notwithstanding the thirteen years' trial had been successful.

An agricultural experiment station was added in 1888 with a staff that devotes itself to the investigation of the nature of the ills from which the agricultural element of the state suffers. With many advantages, the number of students is small. Delaware finds it difficult to provide the means for carrying on a college on the present plan. Her ideal is a large university, but she is not in a position, with Princeton on one side and John Hopkins on the other, to fulfil it.

Public schools do not begin in Delaware till about the time of the revolution, and all money for marriage and tavern licenses were devoted to them. Sunday-schools for many years came under this head. From 1875 to 1881 the colored people were taxed to support their own schools, which they did, but at the end of that time an act was passed making an appropriation for colored schools. Credit is given to the Association for the Education of Colored People, organized soon after the Civil War, and the untiring services in behalf of education of Henry C. Conrad, who has been a sturdy champion of the rights of the colored people.

The pamphlet, issued by the government printing office at Washington, is full of interesting facts, useful indeed to all educators and the public at large. Mr. Powell has presented the matter in a way that claims the attention of even careless readers and gives valuable information to the student.

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CALHOUN COLORED SCHOOL.

REPORT OF WORK.

During several years of work at Hampton, under General Armstrong, our interest was greatly awakened in the Negroes and their education, and a strong desire was aroused in us to see the plantation Negro in the midst of all the conditions which unite to make him what he is today, and to extend to him the benefits of education.

In the spring of 1891 an opening was found in the Black Belt of Alabama, in the town of Calhoun, a scattered settlement, with a population of twenty-seven hundred Negroes and one hundred whites. A little over a year was spent in maturing our plans and raising the money to buy ninety acres of land (ten acres being given by Mr. N. J. Bell of Montgomery), and build and furnish a schoolhouse and a home for the teachers. In October, 1892, we opened the school with six teachers—two of them industrial—and three hundred pupils. Two hundred of these boys and girls could neither read nor write. The ideas of the people concerning education were very vague. They knew it was a good thing and they wanted it. Out of a poverty almost beyond description, these colored people of Calhoun gave $536 toward the support of the school, besides $360 which they paid in tuition fees.

We had not room for all our scholars, so that fifty of them had to go with one of the teachers to the church, three quarters of a mile away; but before the close of the year we were enabled to build a small additional schoolhouse and a cottage for our young men teachers.

As time went on, the need of a barn was felt. A friend from the North saw this need and most generously supplied it.

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The year of 1892-93 was largely experimental. Theories were all left behind; for we found ourselves face to face with actual facts that must be dealt with at once and practically, if the work were to succeed. We realized more than ever the wisdom of General Armstrong's ideas; for in Calhoun the prevailing feeling was that education would do away with work, fill the pockets with money and the head with knowledge in a few years, not to say months. Our boys were a good deal puzzled when told they were to spend one day in every week working on the farm as a part of their education, and the girls looked the same when the laundry and sewing classes were started. We found out a good deal that first year. We found the one-roomed cabin and the mortgage system on every hand. Hardly one farmer raised anything but cotton, buying all provisions on credit, and mortgaging anything and everything to get clothes to wear and a little bacon and corn meal to eat. The people needed help at every point. They were ready to follow the best when put before them; but they sadly needed faith in themselves.

We soon felt the necessity of an industrial building, where the girls could have proper training. The money for this was given in May, 1893; and about the same time money was given for a model cottage, to be occupied by resident students. These buildings were put up during the summer. One thousand dollars was raised the same summer for an annex to the Teachers' Home, to accommodate the three extra teachers engaged for the year 1893–94; for we had discovered that four class-room teachers could not successfully deal with three hundred boys and girls.

In October, 1893, the school began its second year. In the class-room work there has been a great gain over the first year. A kindergarten class was added, and every class has been taught singing.

In the industrial work done by girls this year there has been a great improvement over last year. The large and convenient building has added much to their comfort, be-

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sides being an inspiration to them to do good work. The people here are all very appreciative of all that is done for them.

The friend who gave the barn to the school, this year gave two mules and a cow, and fitted the school out with all necessary farming tools, besides fencing in all the farm, except two acres fenced in last year. The farm work has been successful. A good deal has been done in building up the land.

This year we have been able to do some cabin and outside work. It has been good for us all,—teachers, students, and parents,—to come in touch in this way. We understand each other better. Seeing both sides of anything is always good. Our idea in regard to the work is not to increase the number of scholars, but to bend all our energies toward giving the three hundred we have the best possible chance, and to make all the work thorough as far as it goes. There is no question but that the great needs in this part of the country are industrial training and good primary and secondary schools. The eagerness of many of the negroes for a "higher education," regardless of everything else, is certainly a danger to be guarded against.

For the present we mean to confine the industrial work of the boys mainly to agriculture. The Black Belt is a great farming section. The majority of our boys will be farmers. We feel that every effort should be made to arouse an enthusiasm for farming.

Next year a class in dressmaking will begin. There are a great number of girls who will never do much as students or as class-room teachers; but as dress-makers, first-class laundresses, or cooks, they can earn an honest living and be examples to those about them, teaching industry, which is of more importance than arithmetic.

We found it necessary to have a few boarding students this year,—six girls and thirteen boys,—the girls living in the Teachers' Home, and the boys in cabins, almost as crowded as in their own homes. Next year the number of

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boarders will be increased to thirty-four, in order that all the work on the place may be done by student labor.

Money has just been given for the adding of two large recitation-rooms to the large school-house, which will give us space very much needed. A dormitory for the girls has also been given, which includes dining-room and kitchen for the students.

A dormitory for the boys is now the only building of which we stand in great need.

The students pay an entrance fee of one dollar, and a tuition fee of thirty-five cents or twenty-five cents per month, according to grade. Beyond this, with the exception of nine dollars given at Christmas time, the colored people here have not given anything this year to the school. It has been a hard year here as elsewhere. In every other way the people have done well. It is almost impossible to overestimate the struggle they are making to free themselves from debt, to buy only what they can pay for in cash, and to raise their own pork, corn, and potatoes. It is easier for the negroes to give than to save; and, as we see it, there is more to encourage their friends in the thrift and economy they are showing this year than in the $536.00 they gave last year.

The success of this year's work has been largely due to the faithful and loyal co-operation of all the teachers, whose devotion to the school and its interests has not wavered.

We close the year with a very deep sense of gratitude toward our trustees and toward all our friends who have by their counsel and financial support made the work possible, and with unbounded faith in the negro's ability to work himself up and out of his present condition, if he is given the "chance" that General Armstrong so long and so earnestly pleaded he might have.

CHARLOTTE R. THORN,
MABEL W. DILLINGHAM,
Principals.

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INTELLIGENCE.

LEND A HAND CLUBS.

TEN TIMES ONE CORPORATION.

ANNUAL REPORT OF THE PRESIDENT, REV. E. E. HALE.

The abstract of the treasurer's report shows curious details which justify the organization as a corporation of the central society. I am glad to refer to this report as our excuse for calling busy people together.

Our friend, Mr. Warren Sawyer, used to say that at every meeting of a philanthropic society, there should be some one to state, early in the matter, what the society is for. This wise direction is often forgotten. I will begin this report by repeating the objects we had in view in incorporating "the Original Ten" and their successors.

Quite without any conscious plan on the part of any of us, so soon as the magazine "LEND A HAND" was established, there flowed in upon its office a great variety of appeals and suggestions for charities, which no one of our Clubs alone could attend to. In an informal way, the editors and other persons interested in the work met these appeals as best they could. From time to time, in one way or another, we printed public reports of what we had done with money entrusted to us, and, sometimes, we made appeals for such money from the public at large, in addition

to the circulars which we sent to the several clubs. At last the business thus transacted was so large that it seemed to me desirable that, in the event of my death or of the transfer of the magazine to other publishers, some arrangement should be made for carrying forward this sort of work,—at least for preserving the property, in the shape of stereotype plates or printed leaflets which belong to the central society. This wish of mine led to the incorporation of the society on the 20th day of November, 1891. All contributions made to the various charities of the central Clubs are really made to this corporation, and in the event of my death such charities would go on as directly as if they were carried on by me.

The annual report of the treasurer to May 20, 1893, presented at the adjourned meeting on Thanksgiving Day last, showed receipts of $3395.29 for the year. The treasurer's report submitted today, for the year from the 20th of May, 1893, to the 20th of May, 1894, shows that at the central office we have received, for all purposes, $6280.29. All of this money has been received for definite purposes, which appear in the report, and for those purposes it has been expended, with the exception of $285.99, which will be expended according to the appropriation. You will therefore see that the business of the central office has more than doubled in the twelve months which we look back upon now.

In addition to this account, we have the account of the Noon-Day Rest, the business of which strictly belongs to this office, although the establishment is wholly independent and meets its own expenses. That is to say, this corporation originally assumed the responsibility of the experiment of the Noon-Day Rest, and is still responsible for the rent, the salaries, and other obligations of that society, which is not separately incorporated. But the directors of the Noon-Day Rest understand that they must keep their expenses within their receipts. It is really a self-supporting, co-operative institution of three or four hundred young women who are regularly at work in the different business estab-

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lishments down town, who here secure for themselves a comfortable, homelike place where they may have their lunch or dinner every day. The room at 24 Bedford street is open daily for this purpose, from eleven to three o'clock. The system adopted is briefly this: Every person who wishes to continue her membership in the club pays ten cents every week for that privilege. If she wishes to withdraw, she notifies the cashier that she does so, and her place is taken by another. There is always a considerable waiting-list of those who are glad to avail themselves of this privilege.

There is thus a sum paid every week into the hands of the treasurer, amounting to over thirty dollars, with which he is able to pay the rent and insurance. All other expenses are provided for by the small profit on the sale of food.

Apart from the receipts and expenses of the Noon-Day Rest, the largest single collection and appropriation made at the office has been that for the Sea Islands in South Carolina. So soon as the terrible cyclone swept away the houses and crops of the poor people on those islands, one of our directors placed us in direct communication with Mr. Niels Christensen, whose name is now so well known for the efficiency of his work on the spot for all the autumn and winter in the relief of the sufferers. The Clubs, as represented at the monthly meeting of their delegates, took a warm interest in the relief of those sufferers, and our office became known as a central office, to which funds and stores might be sent for that relief. The public responded cordially to one or two appeals which we made for specific purposes. One anonymous friend has sent us, on different occasions, $1,000, sending five hundred dollars at one time, which greatly relieved the need for seed-corn in the spring. A part of the money thus placed in our hands was given by Mr. Christensen in the hands of the Red Cross Society, which engaged in work there similar to his own. In all, we have received for the relief of the Sea Islands $4174.97.

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Miss Brigham's work among the blacks at the South does not appear in our report in so large sums of money; but I suppose that with the correspondence initiated by her we touch more persons than in any other way. Miss Brigham is travelling from place to place in the South, making arrangements with ministers, churches, and different teachers of schools, by which benevolent persons at the North may send directly supplies of books, magazines, and papers to those who have the opportunity to distribute them among the destitute Southern communities. Thus far, this distribution has been mostly among the colored people. Miss Brigham's reports, which from time to time are printed in LEND A HAND, give you the detail of this very curious work. By her agency, any society or any person, in any town of the North, can be placed in direct communication with some organization or some person at the South, able and desirous to distribute books and papers where they will do the most good.

We shall maintain this summer an arrangement by which we can send to proper homes in the country, men, and sometimes women, who seem to have been left out by the other agencies in Boston. The arrangements of the Country Week Society are, very properly, limited to children under the age of thirteen. A very proper limitation in most charitable expenditures leaves able-bodied men to take care of themselves, to provide their own holidays, and if they want to leave the city for country life, to find the means of doing so. We had, however, a sufficient number of exceptional cases,—in some instances, of men who were dying, in other instances convalescents who could not go to work,—that two years ago I made an appeal for what we called the "outing fund." The public seemed to recognize the justice and fitness of this appeal, and last year, as my report stated in November, we received and expended $307.60. I shall make a similar appeal as the summer opens, and I hope that the answer may be prompt and generous.

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In the severe depression of business of the last winter, it proved desirable in Boston to establish what was called the Emergency Work for men and for women. Finding that a very large number of women were thus thrown, for sewing work, upon the branch commission which was at work at the Wells Memorial, I offered, on behalf of the South Congregational Church, to receive twenty such women at their vestry, and to provide them with sewing every week through the winter. The women sent us all belonged in Wards 16 and 17, so that the walk to the church and back occupied unnecessary time. Under the Lend a Hand agency, therefore, all this work was transferred to the Parker Memorial, where they kindly gave us room for that purpose. The funds collected for this special purpose, and the clothing which was sold after it had been made, amounted to $325.30. This amounts, as will be seen, to rather more than sixteen dollars each, paid to honest women who earned it in the last days of winter and in March and April.

These are the largest special expenditures of the office. The other items for which money has been received and spent appear under our heads of "Vacations," "Sick Journalist," "A Case out of Common," "The Invalid Teacher," "Jennie Dean," "Rosemary Cottage," "Colored Student," "A Hospital Case," and two other "Special Cases." That is to say, we have been made the agents for the expenditure of these sums, the direction to be given to these expenditures having been given by the donors. In addition to these, we have received and turned over to the Invalid Aid Society $71.00, to the Santee Hospital $17.50, to the Young Travellers' Aid Society, $9.00, and to the Longfellow Rest $20.00.

The Longfellow Noon-Day Rest is a second establishment founded on precisely the plans and lines of the Noon-Day Rest which has been spoken of. Our friend, Mr. Edwin Ginn, interested himself, from the beginning, in the establishment of a second institution of this sort. He assumed the responsibility of the rent, and a large part of the open-

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ing expenses, all the rest of which was met by a special subscription.

The office expenses, and what we call the office charities, together, amount to $610.68. These are met in part by the contributions of the clubs, who, in theory, ought to send us annually a contribution for this purpose amounting to ten cents for each member of a club. Unfortunately this contribution is not made with much regularity; but the subscriptions of friends for this purpose does something to fill up the balance, and many other societies, not on our regular list, contribute more or less toward it, in the form of an honorarium for lectures or readings given by me at their request. We are always very grateful, however, to any person who is willing to become a life-member of our society, by paying twenty-five dollars at a time towards our central charity funds. The ladies and gentlemen summoned to this meeting are mostly life-members, who have been made so by such generous payments.

In preparation for this report, I have been looking back over the old letters and other memoranda which give an account of the early formation of the clubs, and so of the birth of the central society. It was in the winter of 1869–70 that I wrote, in six consecutive numbers of the magazine, *Old and New*, the story of "Ten Times One" from which our clubs originated. I was speaking at the Lowell Institute in Boston that winter, in a course of lectures on "The Divine Order of Human Life." Faith, Hope, and Love, were the subjects of the eighth, ninth, and tenth lectures. In the lecture on Hope, delivered on a rainy night on the 18th of February, 1870, there is more than one reference to Frederick Greenleaf, the "Harry Wadsworth" of our Clubs. They are references to his single and simple habit of speaking in this world as a person who lived

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in an eternal life. It was in that lecture that I used, for the first time, the words:

> Look up and not down,
> Look forward and not back,
> Look out and not in,
> Lend a hand,

which have become the mottoes of the Wadsworth Clubs. They appear for the first time in the story, "Ten Times One," in the fifth chapter, published in *Old and New*, in the March number of 1870. "They had what the Detroit men called the Four Corner-Stones, and what they had painted on four slabs in their lodge-house. They looked up and not down, they did not talk of themselves, they always lent a hand, and they were not afraid to die."

In the sixth chapter we are told that at Baden-Baden, when a convention met there of the Wadsworth people, "The Prime Minister and half the government, and the Crown Prince himself, were enthusiasts for the four cardinal points named above, and had long before painted the statements of them in letters of gold on the four sides of the Kursaal." The versions of the mottoes there are, "Sursum corda," "Vorwärts nicht ruckwärts," "*αὐτούς οὐ σαυτόν,*" and "Lend a hand." This was the way they rendered the four legends which Detroit had been satisfied to print in our vernacular."

I recollect that in writing this chapter I put the four mottoes into four languages because I did not know German well enough to attempt an epigrammatic statement of them in German, nor did I have complete assistance from the accomplished German lady whom I consulted on that subject.

But I do not find the four mottoes, as we now use them, in the first edition of the book until the ninth chap-

ter. "A tenth part of the people in the world had shown in some way worth belief that they meant to

> Look up and not down,
> Look forward and not back,
> Look out and not in,
> Lend a hand.

Very soon after this chapter was published, our friend Mr. Niles, whose recent death we now regret, then the publisher of *Old and New*, received from one of his correspondents, I do not know whom, a letter in which this gentleman cited these mottoes; and at that suggestion, I think, Mr. Niles printed them and put them above his desk, where they remained for a long time. The first club of which we know, was the Harry Wadsworth Helpers, which Miss Ella Russell founded in New York in the summer of 1870. Of this there is some account in the enlarged edition of *Ten Times One*, published in 1883. The earliest date on our letter-book relating to the clubs, or their formation, is from Helen Hunt, and is dated at Bethlehem, Nov. 10th, 1870. After the "Original Ten," of whom all the living members are now directors of this society, I have been in the habit of counting as the first ten who intimated an interest in the four mottoes: Miss Ella Russell, Mrs. Helen Hunt, Rev. Loammi G. Ware, Mr. Edward Tompkins of San Francisco, Thomas A. Janvier, then of Paterson, N. J., Katherine Bell Paine, now Mrs. Sutton, William R. Cooper of Philadelphia, Laura Winthrop Johnson and Elizabeth Winthrop Johnson of West Brighton, New York, and R. R. Bowker of New York City.

Miss Lathbury formed the Look-up Legion in 1874. Under the influence of the different annual meetings of the Look-up Legion at Chautauqua, we began to publish the "Circulars" in 1882, and these were continued for two years. The publication of the Circulars was merged in the

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magazine, LEND A HAND, which was first published in 1886.

Many, and indeed most, of the Clubs which have been founded to carry out the principles of the four mottoes have long since ceased to exist in their original form. Many of them have ceased to exist at all. As I have said more than once in these reports, that when a Club ceases to exist, it does not write a letter to say that it has ceased to exist. Its members may form other organizations, and in many cases do; as in the Epworth Leagues, for instance, the organizations of the Look-up Legion have continued under their new name. In the distinguished instance of the King's Daughters, a society wholly independent exists, which maintains its own journal, its own central office, and extends its influence over the world as an important benevolent institution. On our own list in the central office here, we have correspondents in all parts of the world, and annually we send out a circular letter or book to such correspondents as we have heard of within the preceding year. Last year, the little book printed for this purpose was a story by myself, called "One Good Turn."

At a meeting of representatives of forty or fifty Clubs, held at the Noon-Day Rest on the 22d of February, it was determined that quarterly meetings of the same sort should be maintained at different places in New England, throughout the year. The annual meeting next Wednesday will be the second of this series, and the directors propose in the autumn to hold a third meeting, perhaps at Fitchburg, at Worcester, or at Springfield. In the course of last year, I have been present at a meeting of this sort at Peacedale, Rhode Island, where all the Clubs of that neighborhood were present. I have to express my regret, in preparing this report, for the recent death of Miss Jennie Robinson, the active president of one of these societies, who lent herself with all her sympathy and energy to the arrangements of this annual joint meeting. In November I was at similar meetings of the Clubs in the neighborhood of Philadelphia, looking toward some organization of the Clubs of New Jersey and

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Pennsylvania, which may perhaps still be possible. I was at a similar meeting at Quincy, of the very spirited Clubs in Quincy, Dorchester, and Wollaston. Mrs. Whitman, the secretary, has been at many similar meetings, and meetings of separate Clubs. It is most interesting to hear how wide is the range of help by which the different societies find that they can lend a hand.

I may be permitted to speak of a personal matter of great interest to me. A year ago, at the beginning of the year, through the cordial co-operation of ladies connected with the central office, I received a most beautiful New Year's present, in the shape of letters, one to be read on every Sunday morning through the year, from as many Clubs as there are Sundays, scattered all over the country. Each letter, under the arrangements of the ladies who prepared this beautiful present, was to contain one story of some act of mercy or tenderness extended by the club towards some one human being. You will readily conceive what an inspiration for a week is to be derived from such varied accounts of the ways in which different people have been able to open the eyes of the blind or ears of the deaf, or to lift up those who have fallen down.

ANNUAL MEETING.

The annual meeting of Lend a Hand Clubs in Park Street Vestry was attended by a large number of Clubs and friends interested in the work. Dr. Hale presided, and after the mottoes were repeated in concert by the audience, he offered prayer. The twenty-third Psalm was repeated together, and the Clinton Club Song sung with much enthusiasm.

The president made a short general report of the work. We print in full in the *Ten Times One Record* the report of the secretary, also the report of the Lend a Hand Book Mission. Little Italian girls from the Old North Club sang sweetly and carried with them, for distribution among the sick,

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the flowers which had been sent in for the occasion. The speeches were all spirited and full of the Lend a Hand feeling. We regret that our readers must take them abbreviated.

The president introduced first Rev. I. C. Tomlinson, who said:

As I stood one day in Copp's Hill Cemetery, there came from the neighboring tenements a group of boys and girls, saying to the superintendent, "Mr. Macdonald, can't we have a dandelion?" And when they had run down to the lower part of the old cemetery and were filling their hands with blossoms, he said to me, "Do you know that this is the only spot in all the North End, with its fifty thousand people, where a green thing grows?" After a pretty familiar acquaintance with the North End, I can assure you that there is not as much grass in that district, outside that cemetery, as would carpet this platform. And as the children came back with their flowers, he said to me, "They take these flowers home, and take as much care of them as a bride of her roses." And yet as they went along, I noticed a window open and a feeble voice say, "Mikey, give me a dandelion?" And the little fellow reached up, and, dear as the flowers were to him, he gave away every one he had. I am sure, if you had seen this, you would have said, "There must be a way to get beauty to a child who can only see life by going among the dead."

Five towns were found which were willing, once a week, to send flowers into that district of the city. Fifty girls in the Hancock School were found who were glad to distribute these flowers among the sick and aged and those who loved flowers but could not get them. Three times a week in the summer of 1890 these girls met and distributed the flowers. Now, after four years, the flowers are received, not from five, but from sixty towns; there are some two hundred and fifty girls at work who regularly visit seven hundred sick and aged, and last summer thirty thousand bouquets were distributed. It is a simple thing; yes, that cradle that the mother rocks is a very simple thing, but the child that lies

in it may sometime rule the world. If you could go with the girls, you would find how much these sick and aged ones think of the blossoms; and yet, surely the most good comes to us who take part in that work. All the friends who have met with the girls to help them in their flower-work speak of the good effect which it has had upon them, of their patience and untiring pleasure in carrying the flowers, as well as of the cheer and comfort which are carried to the homes of the poor.

Rev. Christopher R. Eliot, who had just returned from Europe, was introduced as the next speaker. In the church over which he was formerly settled, there were several Lend a Hand Clubs.

How clear and simple seem the answers to the great problems when we stand face to face, instead of studying over them in the closet. These records of the Lend a Hand work bring to us new faith and new courage for the life we have to live.

On this day of days,—not only for its beauty, but for the wonderful deeds which it celebrates,—as I have seen our glorious flag, the most beautiful flag that flies, decorating the houses along the streets, and have seen the soldiers marching to the music of the bands, there has come to me again a thought, which has been in my mind over and over again, in the last few years, and by which it seems to me the mission of the Lend a Hand Clubs is largely described. It is simply this: that in this glorious land of ours, where we are so proud of our freedom and of the grand records which our fathers have left us, there awaits us a supreme duty,—the duty of taking into our hearts the idea of citizenship. We ought to realize that you and I and our children are not isolated individuals, each one of us to be bent upon his own success, his own development, his own establishment in a particular place, but that each and all of us are members one of another, members of this country, members of humanity. Charles Kingsley said, "To be a member of a true democracy means to be filled with the

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corporate spirit, filled with self-control, filled with obedience to the law, and filled with self-sacrificing public spirit." The lesson of public spirit is the lesson of true Christianity, the lesson which was taught us by our Master, Jesus the Christ, and which made it possible for him to give his life a ransom for many.

Mrs. Whitman spoke by request of the Young Traveller's Aid Society, formed seven years ago to protect young women who come to Boston alone and with no knowledge of a great city. Four matrons visit the stations and meet the girls as they come on the trains. She related some amusing and pathetic cases of families united by the means of this work.

Rev. Mr. Lombard of Plymouth said that the Lend a Hand Club in old Plymouth started in different directions, with different tens, one opening an Amusement Club, another starting a sewing-school for the girls, a third undertaking a Christmas tree, and the Club as a whole furnishing a room in the Old People's Home. One of the most satisfactory branches of the Club was the Amusement Club, which met every Saturday night for two or three years. But as Mr. Hale has taught us, it is not enough simply to amuse even children; you must do something more for them. So it entered the mind of one of the ladies connected with the Club that they might start a sloyd class, and a good lady offered to give one person an opportunity to learn the sloyd system, so that she might teach it. She studied in Mr. Larssen's school, and then she taught another of the members of the Club, and they taught two more. Then they started the class, at first with two benches, which have now increased to eight. They meet in the basement of a bank building, six nights a week, teaching eight boys each evening. In all, seventy boys have come under their instruction; fifteen have been there from the beginning, and are now, after three years, quite expert. There is an expense of about sixty dollars a year, for rent, lighting, and the purchase of the proper kind of wood, and this is met mainly

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by the proceeds of entertainments arranged by the Club. The pupils are boys right from the streets, quite unable to pay for lessons; and not only do they delight in the mechanical skill which they acquire, but the precision which is demanded is very beneficial to them. When one of the models is given a boy, and he is taught how to copy it, he must make an exact copy of it before he is allowed to proceed to anything else; if there is a variation of a sixteenth of an inch he must make another. Then they are required to be orderly and neat and polite in their behavior,—rules which are easily carried out because the number is so small on any one evening. So enchanted are they with the work that, if there is any vacancy, there is a dozen boys ready to fill it, and this makes the members of the class persistent and careful to obey the rules. And lately they have begun to want to do something for the school. Last winter, when it was proposed to floor over the concrete of the basement, a boy said, "It isn't fair that everything should be done for us; I think we ought to do something for ourselves. Let us put up a box and bring our pennies." The next night it was done, and now they feel that they have a share in the work.

Rev. Anna Garlin Spencer of Providence was the last speaker. She said:

I will go on with the recital of facts, only transferring the scene from Plymouth to Rhode Island. We have all our Sunday-school children, in my own church, in a Lend a Hand Club, and when we divide for special work we divide by classes. Last year we united and worked, two hours a week, in preparation for a little sale, which netted sixty dollars, for the free kindergartens. Our interest in the kindergartens has led the King's Daughters to take up this year the work of providing milk for the children there. This year we have provided, by one of our classes, for the entertainment of fifty children at our Christmas tree.

And I want to say right here that I do not believe in our Sunday-schools celebrating Christmas selfishly. I do not

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think it is in the Lend a Hand spirit for children to have an overplus of presents at home to come to their Sunday-school celebration and say, "What did you get?" and never say, "What did you give?" Our children, from the first,—for our Sunday-school is a new one,—have made at Christmas a gift to somebody. One year we entertained all the children from the home of the Society for the Prevention of Cruelty to Children; another year we had forty children from the State School for Dependent Children, to whom it was such a treat to go out, instead of having things carried to them in the institutional atmosphere. This year we had fifty children from the poorest quarter of Providence, where they had been suffering particularly from the effects of a cut-down in the mills and a strike which followed.

Our older members this winter have had an entertainment, in which they netted about forty dollars, which they gave through the Supply Kitchen, a new movement in Providence, which aims to supply better food, of a more nourishing quality, for families where the mothers are employed away from home. And in the last winter we have opened a Boys' Club for the boys of the manufacturing district, which is located near our chapel. We have a hundred and fifty members, seventy-five on Thursday evening and as many more on Saturday evening.

Friends, the beautiful thing about our organization is that it is not too much organized. We are coming to a danger point in organization; the commercial spirit has a little too much taken possession of our great work for humanity. We hear even of a great moral trust, a humanitarian syndicate, which is to bring us all into such touch that when the electric button is pressed at the centre, we shall all begin to approach to one point and all begin to work for one particular thing. The young friends who have this so much at heart,—and the good thing about it is that they are very young,—declare that by this means we shall do away with the old prohibition, we shall take the Kingdom of Heaven by violence and by fiat legislation bring in the Kingdom of

God. We shall not do it. I believe in institutional reform, I believe in organization for definite and specific moral ends. I would not stay one month in a pulpit that did not vibrate with the pulsing throb of the great world-movements of institutional reform. I hold that minister of religion derelict to his or her duty who does not lend a hand to all the reforms that mean bettering the conditions that surround the human being in order to give fair development to the human life. But when all is said and done, in order to have a better state, in order to have a better school, in order to have a better government, we must grow better people by the old slow ways. We must plant our tiny footprints in Nature's path. We must come first and foremost into touch ourselves with the fountain of life. It was said, you know, of one celebrated reformer, that she kept her virtues for foreign export. We must have home consumption and home production. Our Lend a Hand movement has never forgotten that as much as we have and do, that can we give, and no more; that as much as in us lies can flow from us in blessing. And so I am never so happy in Anniversary Week as at the Lend a Hand meeting, because it is the one thing which represents the same old lesson, which was there for people to learn before institutional reform assumed any importance for us, and will be for us to learn and teach when we have bettered, to an astonishing degree, the evil conditions against which we now work,— the old lesson that we must, each one of us, choose where we stand to try and obey that precept, "Be ye perfect, even as the father is perfect," and then to lose that life purpose in service.

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LEND A HAND BOOK MISSION.

The Lend a Hand Book Mission gathers strength and intensity as it advances. The record of results for its fourth year give its future an outlook that is very encouraging. During the autumn and winter I made appeals for second-hand publications in ten Northern papers.

Letters were forwarded to me from Lend a Hand Office, Boston, as I travelled from place to place in the South, and each correspondent was informed to whom and where to send their offered contributions. Two hundred and seven barrels and boxes of books, magazines and papers were sent as freight into the Southland, and many more are to follow. The freight was usually paid by the donors. These blessings of love are shedding a light in many dark places, that can never be extinguished.

Useful publications brighten lonely mountain homes; cheer the aching hearts of convicts in jails and penitentaries; sweeten the long hours of the sick in hospitals; open the eyes of factory children to a higher life beyond the factory limits; stimulate ambition, and carry refinement, pleasure and knowledge to destitute schools and churches of both races and to hundreds of solitary farm-houses remote from the railroads.

The increasing number of intelligent enthusiastic Southern co-workers, and the great demand for reading, made it necessary to start a Branch Lend a Hand Book Mission, in connection with its parent, the Lend a Hand Book Mission of Boston. At my request, Mr. J. W. Thompson, of Rock Hill, South Carolina, became the secretary. Through his valuable aid, new distributing centres have been opened, and many desolate spots have been reached. His efforts have been mainly directed towards the elevation of the poorer white people—a class who have little to brighten their lives,

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or to stimulate ambition, who have good mental capabilities and only need educational opportunities to develop grandly.

Lend a Hand Clubs have been formed in Columbia and Greenville, South Carolina. At stated hours and days, members meet and give packages of reading material to country people to carry home to read, and pass on to others. Poor families in the cities rejoice to receive their visits of love, and to get the mental and spiritual food their hungry minds crave. The same plan of distribution has been adopted in smaller towns, with equally good results.

Letters containing applications for reading are constantly received.

I heartily thank the many generous friends whose literary and financial contributions have sustained this glorious work. The money donations have been $245.75. Mr. Edwin D. Mead, 20 Beacon St., Boston, is the treasurer. Generous as our friends have been, the money has been inadequate to meet the expenses. Lend a Hand Office is my Post Office address, but is not a depot for reading supplies. The Book Mission will be carried on during the summer through correspondence, and in the autumn a full report will be given. Another year the work will be resumed.

SARAH P. BRIGHAM.

MUNICIPAL ART LEAGUE.

A meeting has recently been held in Boston, resulting in the formation of a Municipal Art League. The object of such a league is to rouse an ambition in the people to see on every hand the most beautiful works of art. The plan proposed is to have a subscription list of twelve hundred, each paying $5.00 to the society per year. Every year the League means to present to the city some really good work of art. Artists and public-spirited men have already given their names and subscriptions to the League.

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SCHOOL OF APPLIED ETHICS.

The list of lecturers for the Session of 1894 in the Department of Economics includes Henry C. Adams, Ph.D., University of Michigan; Richmond Mayo Smith, Ph.D., Columbia College; E. Benjamin Andrews, LL.D., Brown University; Franklin H. Giddings, A. M., Columbia College.

In the Department of Ethics—Felix Adler, Ph.D., Director, New York; Mrs. Anna Garlin Spencer, Providence, R. I.; William M. Salter, Philadelphia.

In the Department of History of Religions—C. H. Toy, LL.D., Director, Harvard University; Henry S. Nash, D.D., Cambridge Episcopal Theological School; John Graham Brooks, Cambridge, Mass.

In the lectures of Sunday Afternoon—Rev. S. M. Crothers, St. Paul, Minn.; Rev. George Hodges, D.D., Dean of the Cambridge Episcopal Theological School; Rev. Thomas Shahan, D.D., Catholic University, Washington, D. C.

The Committee on Conference of Educators and Teachers is composed of Samuel T. Dutton, Chairman, Superintendent of Public Schools, Brookline, Mass.

Ray Greene Huling, Secretary, Master English High School, Cambridge, Mass.

Miss Lucy Wheelock, Chauncy Hall School, Boston, Mass.

Professor Paul Hanus, Harvard University.

Rev. Endicott Peabody, Groton, Mass.

James A. Page, Master Dwight School, Boston, Mass.

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NATIONAL CONVENTION OF WORKING GIRLS' CLUBS.

The second National Convention of Working Girls' Clubs was held in Boston May 9th, 10th and 11th, 1894. Baltimore, Philadelphia, New York, Brooklyn, Cincinnati and Richmond sent delegates. The Connecticut Association was well represented and the Massachusetts Clubs gave them all a hearty welcome. Two hundred visiting delegates came to the convention.

Hardly a subject of interest to working women was omitted from the programme. Besides morning and afternoon sessions, informal talks and discussions were held whenever a half hour gave the opportunity. Here it was that the real life and interest was seen. There were no prepared speeches, but eager women were anxious to give a word on vital topics.

Ten years ago, a meeting like the Convention was impossible. The quiet, steady development of character by the Working Girls' Clubs is almost unsuspected by outsiders. Indeed, those most interested cannot see the daily, weekly gain to the members of clubs. It is on such occasions as this that the real growth shows itself. The sturdy common sense of the working girl has been developed and was shown in papers presented at the Convention—papers on both sides of a question, written with a fairness and knowledge of the subject which could not fail to open eyes and to furnish food for thought.

A reception was given the delegates by ladies of Boston, the Noon Rest invited them to dinner, and by the kindness of the city a boat was placed at their disposal for a harbor trip. Short excursions were made to points of interest under competent guides, and the delegates returned to their homes with a fresher sense of kinship with all other working girls and women.

The principal papers of the Convention will be printed in pamphlet form.

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PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D. - - - - - Editor in Chief.

JOHN STILMAN SMITH, - - - - - Business Manager.

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Literary Item.

D. C. HEATH & CO., Boston, have in press for immediate issue in their "Heath's Modern Language Series," Lessing's *Nathan der Weise* edited with Introduction, Notes and Bibliography by Dr. Sylvester Primer, Professor of Germanic Languages in the University of Texas, who is well known by his scholarly edition of Lessing's *Minna von Barnhelm* in the same series.

This edition of the "Nathan" will be in every way a superior work, and the drama itself stands second to "Faust" alone in German Literature.

THE CHATAUQUAN for July contains the complete detailed program of the Chautauqua Summer Assembly, which is held at Chautauqua, N. Y., besides the general program of the fifty other Chautauqua Assemblies which are held during the summer in various parts of the country.

A GLANCE at the contents of *Godey's Magazine* for July (reduced this month from 25 to 10 cents) shows that this famous old magazine loses nothing by the reduction in price. The illustrations and letter press are the best, and the list of contributions shows that well-known writers have been secured. This number contains the closing chapters in Leon Mead's powerful novel, Chance, and the Seward articles are continued. The other illustrated articles are The Author's Club, by Gilson Willetts; Citizens of the Air, by Eleanor E. Greatorex, illustrated by the author; Pope Leo XIII. and the Consistory by Charles H. Adams and The Wood Thrush's Nest by Olive Thorne Miller, illustrated by Charlotte F. Daley. There are short stories by Kate Upson Clark, Elizabeth Bisland and James Buckham, and the poems are by M. Imlay Taylor, illustrated by Paul de Longpre, Henry Tarrell and Felix Carnen. The departments are all worth reading.

The Review of Reviews,

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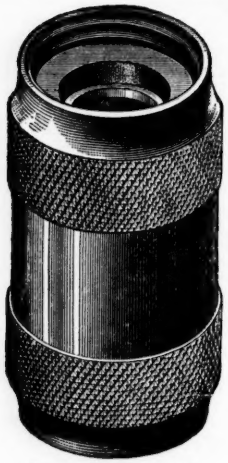

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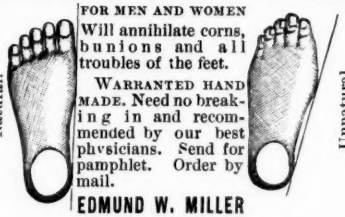

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